NATIONAL COUNCIL

OUTLOOK

MARCH 1959

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Two Bishops at Hartford

In this issue:

The Hartford Appeal

Church Architecture Breaks with the Past

Christian Education: Its World Impact

Dilemma in Latin America

Vol. IX, No. 3, March, 1959

National Council **OUTLOOK**

Journal of Interdenominational Cooperation

The Cover: Two new communion leaders, Rt. Rev. Arthur W. Lichtenberger, presiding bishop of the Protestant Episcopal Church, left, and Archbishop Sion Manoogian, primate, Diocese of the Armenian Church of America, attend their first meeting of the National Council's General Board in Hartford, February 25. (Photo by the *Hartford Courant*)

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THE 32 CONSTITUENT COMMUNIONS OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustana Evangelical Lutheran Church
Christian Churches, International Convention (Disciples of Christ)
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends
Greek Archdiocese of North and South America
Hungarian Reformed Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the U.S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Episcopate of America
Russian Orthodox Greek Catholic Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

The Resurrection of the Church

By Edwin T. Dahlberg, D.D.

BECAUSE the Christian church is nearly two thousand years old we too often associate it with death. We dwell on its antiquity. We revere classic architecture, classic hymnology, and the accepted vocabulary of the faith. Dim in vision; crippled by tradition, we become curators rather than creators, as Alfred Jospe has suggested.

Easter, however, should be the occasion for thinking of the resurrection of the church and that glory of God which raised Christ from the dead.

Not since the Protestant Reformation has there been such an awareness of our tremendous heritage in the risen Christ as is dawning in church circles today. Like one receiving the news of a rich legacy, we are becoming conscious of the incomparable resources of the Word of God in the Scriptures and in Christian history, as well as that Word of God that is vibrant in contemporary life.

Everywhere there is a revived interest in the theology, content and urgency of the Gospel. Not only so, but there is an awakening also to the vast resources of science, technology and mass media of communication. Almost in a mood of incredulity the church is saying, "Can this be for me?" We know that we are on the verge of something extraordinary in the realm of the Spirit. It is something so overwhelming and imminent that we almost dare to say, "The kingdom of heaven is at hand!"

This is particularly true of the ecumenical church. The younger churches of Asia, Africa and other areas are bringing the insights derived from other religions and cultures. Above all, they are building a new structure of the faith—a shining cathedral of cooperative Christianity, interdenominational and inter-racial, completely dedicated to the world mission of Christ.

All this is related to the Easter miracle. It stems from that same divine power by which God raised Christ from the dead.

Let us put every church to the resurrection test—the local congregations of which we are members as well as the universal church. Because of population movements or racial prejudices or some other factor, are these churches waiting to die? Or are they excited by the power of the Holy Spirit and fired with the passion to create a new and dynamic fellowship in Christ?

Perhaps these words of Jonathan Edwards were written for such a time as this:

"Christ is not in the heart of a saint as a dead Saviour that does nothing. In the heart where Christ is, there he lives, and exerts himself after the power of that endless life that he received at his resurrection."

Map Long-Range Plans for Better Broadcasting

BFC Will Seek Huge Fund for Experimenting

THE cooperative broadcasting and film enterprise of U. S. Protestantism and Orthodoxy has set its sights on a five to ten million dollar fund to improve its product for U. S. listeners and viewers.

In its closing sessions, February 19, the annual three-day meeting of the Broadcasting and Film Commission's board of managers, in New York City, endorsed a proposal of the Commission's outgoing chairman, Rome Betts, that a fund of this size be raised over the next 15 to 20 years for the development of "new and experimental methods" in religious programming and for more effective use of the mass media. Other uses for the money, which would be raised among foundations and interested individuals, would include:

1. Development of feature films with "assurance of theatrical distribution."
2. Effective research on the Broadcasting and Film Commission's own efforts.
3. Instruction of local ministers and parishioners on the best use of the mass media.

As the newly elected chairman of the Commission's finance committee, Mr. Betts will share an active responsibility for establishing the projected fund and charting a course for implementing it.

In his report, the executive director of the American Heart Association also urged that the churches "speak as one" in their approaches to the broadcasting industry. "The inevitable result" of the denominations' going their own way, he warned, is that the radio-television industry may reject the resulting "babel of contending voices demanding time and attention."

He commented that there have been "disquieting indications here and there on the part of some denominations of their determination to follow the lone-wolf course."

In a "mood of re-appraisal," Dr. S. Franklin Mack declared that "major changes are taking place in the broadcasting industry, but with a few notable exceptions religious television programming has reached an all-time low." The executive director of the Commission also scored "the proliferation of commercials . . . which has frequently made it difficult to maintain, let alone improve, the status of religious programming."

Mrs. Theodore O. Wedel, newly elected chairman of the Broadcasting and Film Commission of the National Council.

Dr. Mack pointed to two "bright highlights" of the year's achievement. These were the hour-long NBC network Easter program, "This Prisoner Barabbas," which he said may have been the only program all year that ran a full hour without a break. The second was the Sylvania Award-winning "Look Up and Live" program, "The Seeking Years."

To encourage radio stations to carry quality religious programs, Dr. Mack recommended that the public give "maximum" support to local stations, praising them for every evidence of community responsibility they showed and building up community-station rapport.

A ten-city survey of religious broadcasting and a study commission on the role of radio, TV and films in religion, which began work in June 1958, were among other new projects cited by Dr. Mack. The first is being conducted jointly with the National Council's Bureau of Research and Survey. The director of the Bureau, Dr. Lauris Whitman, also obtained the collaboration of four prominent researchers as consultants in these mass communications studies. They are Joseph Klapper of General Electric; Leo Goldberg of Westinghouse; Gus Wiebe of Elmo Roper Associates and John K. Reilly, Rutgers University.

Research data already turned up, Dr. Mack reported, discloses that people forget about 60 per cent of the unrepeated material they read or hear.

With 6,000 new television homes being added every day in 1958, the saturation point may be reached in 1959.

There was at least one TV set in 42,900,000 U. S. homes representing 86 per cent of the population.

There were 37,200,000 radios in cars sold in the past year.

And in 1958, the average television family watched four hours and 59 minutes every day.

Against this background, Dr. Mack saw a renewed challenge to religious broadcasters as part of their "community responsibility."

In its closing hours, the Commission's board adopted a $1,022,330 budget for fiscal 1959.

The bulk of the money will be allocated to production and distribution of radio and television programs and films in behalf of the 23 Protestant and Eastern Orthodox denominations participating in the Commission.

In adopting the budget, the 90-member board stipulated that the Commission's finance committee revise it to insure a surplus in general funds, which amount to $845,690 for fiscal 1959. The budget also contains "designated funds," amounting to $176,640, which cover expenses of projects the Commission carries out on specific request by participating denominations.

Mrs. Theodore O. Wedel, of Washington, D. C., immediate past-president of United Church Women, was elected chairman of the Commission for the new biennium. She will be the first woman to serve in this post.

The Commission's three new vice-chairmen are: Rev. Robert W. Spike, New York, director of evangelism, Congregational Christian Board of Home Missions; Paul Slater, New York advertising executive; and Dr. Walter Emery, professor of speech at Michigan State University. Miss Ella Harllee, radio-TV director of the Washington, D. C., Federation of Churches, was elected secretary.

The Duty of the Churches To Speak

Honorable Ernest A. Gross, chairman of the Council's Department of International Affairs, who presided at the Fifth World Order Study Conference, addresses the Council's General Board.

HARTFORD, CONNECTICUT — a middle-sized New England capital founded by a rugged, old-time fighter for the freedom to think, discuss and, if need be, dissent — has lent its name to a strong new call to Christians to resist all enemies of this freedom today.

The Hartford Appeal, adopted by the General Board at its February 25-26 meeting in that city, has placed the National Council of Churches on record in a challenge to the churches to:

1. Uphold the right and duty of the churches and their councils to study and comment upon issues of human concern, however controversial.
2. Encourage from within and without the churches and their councils full and open criticism of the positions taken by them.
3. Resist all efforts to discourage full freedom of discussion and, in discussion, reject attempts to suppress such freedom.
4. Invite full candor on the part of government officials and other leaders of opinion in the public exposition of problems and dilemmas affecting our nation and its citizens.

For the second time since the Fifth World Order Study Conference in Cleveland, the Council's policy-makers answered the challenge of critics of the Cleveland findings and of those who attack the Council — but this time on the level of basic freedom.

For the second time since the Fifth World Order Study Conference in Cleveland, the Council policy-makers spoke to those who attacked both the conference and the Council which sponsored the conference.

For the second time since the Fifth World Order Study Conference in Cleveland, the Council policy-makers challenged those critics who claimed that neither the conference nor the churches themselves through the Council have the right to speak on issues affecting the nation, especially if such utterances seem unpopular at the moment.

In the pronouncement, the Board declared that the fundamental issue raised by critics of the Council and the World Order Study Conference which it sponsored is:

The right of the citizen, of whatever race or creed, and of any peaceable organizations he chooses to form or join, to discuss freely and to express judgments, without exposure to attacks upon motive or integrity, for daring to exercise the right to do so.

It reminded the churches that the National Council's pronouncements, policy statements and findings of study conferences, are designed to help members, in the free process of finding the truth and acting upon it, and noted

General Board members speak on the Hartford Appeal—from top: Mrs. William Sale Terrell, president of United Church Women; Charles C. Parlin, vice-president and vice-chairman of the Board, and Mrs. Douglas Horton, a former council vice-president.

At the head table, left to right: Dr. Edwin T. Dahlberg, president of the Council; Dr. R. H. Edwin Espy, associate general secretary; Dr. Wilbur C. Parry, assistant general secretary; Irwin Miller, Columbus, Ind., industrialist; and Dr. Ray Gibbons, director, Congregational Christian Council for Social Action.

that they are not to be interpreted as beyond thoughtful criticism. The Council sought also to encourage from within and without the churches and their councils full and open criticism of the positions taken on social, economic and political questions.

At its December meeting in Chicago, the Board, noting the Conference spoke for itself in advocating new approaches to the nation's foreign policy, including steps toward recognition of mainland China, forthrightly declared it was the "duty" as well as the "right" of the churches to speak on controversial questions.

Unanimously adopting the "Hartford Appeal" on recommendation of its Policy and Strategy Committee, the Board for the first time noted that the National Council in exercising its right to speak on controversial questions "in view of the churches' common faith in Jesus Christ as both Lord and Savior" had been charged by "enemies and criticized by worried friends, as being soft towards communism."

On this subject the Council, "reiterating loyalty to the God and Father of our Lord Jesus Christ," declared that the basic challenge to the Council and to the churches does not arise from specific viewpoints or conclusions expressed by them. The issue is the right of free discussion and debate. It noted that such a right is especially vital to the church, which owes a duty to lead and to inform, so that its members may be aided in reaching morally valid judgments in the light of their common faith.

The Hartford Appeal was reinforced by a plea by the Council's president, Dr. Edwin T. Dahlberg, to the churches and their members to debate openly the great issues of public concern today in order "to help shed the light of Christ on the pathway of the nation."

"It was the vigorous pronouncements Jesus made on controversial matters that sent Him to the cross," he declared in addressing 450 churchmen at a luncheon. "If He had confined himself to little Mickey Mouse morals, He would never have been heard of."

"The church must in a sense function as the conscience of the nation," Dr. Dahlberg asserted. "This does not mean that the church can speak authoritatively for all the people of the United States. The National Council of Churches, specifically, would in no sense claim to speak for all the 38 million members of its own constituency. It would be stupid to make such a pretension. But all the churches together, by open debate on the great issues of private and public concern alike, can help to shed the light of Christ on the pathway of the nation.

"We are Biblically authorized to do this," he continued. "The prophets of the Old Testament made mighty pronouncements on the affairs of state, and were constantly consulted by governors and kings. Jesus, likewise, never hesitated to meet personal and public questions head on. We make a serious blunder if we think that our Lord confined Himself to so-called 'spiritual' matters of comfort, peace of mind, and family conduct. The big public questions of His day were those pertaining to the Samaritan segregation issue, the Sabbath laws, the relations of Jews and Gentiles, the payment of the temple tax, tribute to Caesar, and the distance civilians were compelled to carry the baggage of the Roman military. It was the vigorous pronouncements Jesus made on these controversial matters that sent Him to the cross."

The Council leader also found strong precedent in the Bible for such conferences as the Cleveland one held last November. Recounting the early church's ventures into the realm of social action, he went on:

"The New Testament church also ventured into the realm of social action. The most notable example of this was the Jerusalem Study Conference described in the 15th Chapter of Acts, chaired by James, the brother of Jesus. A carefully worded pronouncement clarified a number of burning issues — the freedom of the Gentile Christians from circumcision, the requirements of the

(*Continued on Page* 27)

Among other speakers at Hartford—from top: Rev. Gabor Csordas, New York, Hungarian Reformed Church in America; Bishop W. J. Walls, Chicago, AME Zion Church; Rev. Carl G. Howie, San Francisco, Calif., United Presbyterian Church in the U. S. A.

THE HARTFORD APPEAL

Pronouncement Adopted By

The General Board of the National Council of the Churches of Christ in the United States of America, assembled in Hartford, Conn., this 25th day of February, 1959.

To the Christian Churches in the United States of America,

GREETINGS:

This letter, addressed in Christian fellowship to the whole community of the Church, heralds a moment significant for the life and work of the National Council of Churches and of its member churches. Every organization must, on occasion, confront issues which test its purposes and try its values. Such an issue has now arisen growing out of the Fifth World Order Study Conference and its message entitled "Christian Responsibility on a Changing Planet."

It arises in the form of a series of challenges to a basic tenet of the National Council of Churches, stated most recently by the General Board at its meeting of December 3-4, 1958. This concerns the right and duty of the Christian Churches and their Councils "to study and comment upon issues, no matter how controversial, in the realm of politics, economics and social affairs, in view of their common faith in Jesus Christ as both Lord and Saviour." In exercising this right and fulfilling this duty, the National Council of Churches has repeatedly been charged by enemies and criticized by worried friends as being soft towards communism.

Reiterating our loyalty to the God and Father of our Lord Jesus Christ and our opposition to atheistic communism, we declare that the basic challenge to the Council and to the churches does not arise solely from specific viewpoints or conclusions expressed by them.

The issue is the right of the citizen of whatever race or creed, and of any peaceable organizations he chooses to form or join, to discuss freely and to express judgments, without exposure to attacks upon motive or integrity for daring to exercise the right to do so. Such a right is especially vital to the Church, which owes a duty to lead and to inform, so that its members may be aided in reaching morally valid judgments in the light of their common faith.

This freedom we cherish does not belong to the Church alone. Like all fundamental rights, it is linked with other freedoms, including those of the press, assemblage, and worship. We defend these rights with equal vigor.

Our nation faces dilemmas, at home and abroad, which are difficult enough to resolve even with the benefit of full and forthright public debate. There is little reason to hope these dilemmas will diminish or disappear in the forseeable future, or that they will make lesser claims upon our wisdom and fortitude. Accordingly, the right of free discussion becomes ever more essential, not as a private privilege but as a public necessity, and attacks upon it must be vigilantly resisted.

The National Council of Churches reminds the churches that its pronouncements, policy statements, and findings of Study Conferences are designed to help our members in the free process of finding the truth and acting upon it. They are not to be interpreted as beyond thoughtful criticism.

NOW, THEREFORE,

The General Board of the National Council of the Churches of Christ in the U. S. A. addresses this APPEAL to all of its constituent churches, related councils and organizations:

1. UPHOLD the right and duty of the churches and their councils to study and comment upon issues of human concern, however controversial.

2. ENCOURAGE from within and without the churches and their councils full and open criticism of the positions taken by them.

3. RESIST all efforts to discourage full freedom of discussion and, in discussion, REJECT attempts to suppress such freedom.

4. INVITE full candor on the part of government officials and other leaders of opinion in the public exposition of problems and dilemmas affecting our nation and its citizens.

Your response to this APPEAL is invited and will be welcomed by the National Council of Churches.

Latin Americans Respond to Self-Help Programs

By BETTY D. RICHARDSON

Betty Richardson presents Harper Sibley, president of Church World Service, with a gift from members of a Pentecostal church in Chile who wanted to share with the poor of other lands.

IN a large Pentecostal church, a great shell of a building in the slums of Santiago de Chile, over a thousand men and women in drab, well-worn coats and dresses had gathered for the Sunday evening service. Few could sit down, for the money had run out long before all the pews had been bought. But with scarcely a stir they listened to the description of the ministries of Church World Service in which their church recently had come to share, warming to a sense of oneness with a world-wide family in which all are members one of another.

They heard how the American churches send over $200,000 a year for orphans, war widows and other needy in Korea; how with church aid the people in backward, war-stricken villages in the Greek mountains are bringing their land back into production again, and how Germans, who had once needed help so desperately, have this year sent $10,000 to make it possible for CWS to send more food to the Far East.

Suddenly they said, "We want to help, too!" and, surging forward, they filled a large money box with five- and ten-peso notes, which one of them later wrapped up in a dirty patched old money-bag. "For poor people in India or Pakistan or anywhere you like," they said. "It's for Church World Service."

In this gesture of friendship and concern, a Chilean congregation which I met on a visit to Latin America last month bore witness to the spirit which Dr. R. Norris Wilson, executive director of CWS, had in mind when he recently invited the American churches to consider placing greater emphasis on self-help, on long-range programs which encourage people to become self-reliant and to reach out in turn to help others.

A self-help program allows a man to give as well as to get. It cares for his spiritual as well as his physical needs. And thus self-help, at its broadest, is a principle which permits everyone who is able to combine with any gift he receives something of himself, some service for himself or for others. Maybe he is a cobbler making a new start in life thanks to leather and tools from CWS, maybe he is a refugee farmer with seed which was given through CROP, or with a cow from Heifer Project, who gives the first-born calf to another refugee. Or maybe he is a member of a church which distributes CWS food and now wants to help his brother in some other part of the world. Self-help programs are "relief" and "mission" perfectly blended.

Clearly, of course, many who need help are not able to give in this way—the victims of disaster, fire, earthquakes, famine and floods, the old people in homes and institutions, the children and the sick. We are speaking rather of the world's millions of able-bodied men and women who year in and year out go despondent, hungry and often cold because they do not earn enough to buy. Of these we must ask, "Do they not perhaps need independence of spirit and a sense of personal responsibility more than food and clothing, even though they must have both in order to live fully? May it not even be wrong sometimes to give the food and clothing without the training, tools, moral leadership and some prospect of a livelihood?"

Dr. Wilson was speaking, of course, of the CWS Overseas Program in general. But even a brief stay of four weeks in Bolivia, Chile, Brazil and Ecuador has convinced me that self-help programs carry a very special significance for Latin America.

This is so because, over the centuries, people have all too often sought to escape personal responsibility. "Never forget," said a missionary with over 20 years of service in Chile, "that this continent was founded on mining and the gambling instinct, by people who came to get something for nothing. Chileans in particular have initiative and they love freedom, but they also have their origins to contend with."

Thus, for millions of Latin Americans, life means a wretched one-room hovel crowded with children, little more food than a plate of beans twice a day, always grinding, hopeless poverty; poverty due in part, as in Bolivia, to the country's lack of resources, but in part also to an inherited "do nothing and trust to luck" philosophy which is changing only slowly. A Chilean coal miner earns 89

Miss Betty Richardson is associate director, European program of Church World Service.

ents a day and must pay eight cents a ter for milk. Moreover, prices are ris- ng steadily on account of the terrible nflation.* Only last year that same nilk cost him six cents a liter. In Bolivia 50 a year is a princely salary. In the vorst areas 80 per cent of the people annot read or write, and disease, espec- ally tuberculosis, is rife. In South Chile, liarrhea, due to unclean food, kills bout one child in four.

Under these strains, the human spirit as failed. Men sprawl in the streets at night in a druken stupor, their family's mall earnings gone. Or they abandon ltogether their women and their hildren. Few men or women seem to ave any other aim in life than to get he most they can for the least effort, nor ny religion except possibly a degenerate Catholicism mixed with Indian superstiions. Some even wear garlic still to ward off the evil spirits. St. Paul would ave found much to remind him of the Corinthians! To give these people food nd clothing without moral purpose is o compound their problem.

The Protestant churches are providing that moral purpose, changing attitudes of mind. Since missionaries have emphasized self-control, self-reliance, responsibility, moral integrity and hard work, Latin American Protestants have come to identify these virtues proudly with their faith. So, too, have local employers. Most workmen fail to show up at all on Mondays after a weekend of "celebration," so employers with a job to fill quite often advertise for Protestants! Important, too, the Protestants are beginning to feel their way toward a new concept of love which includes service to all men.

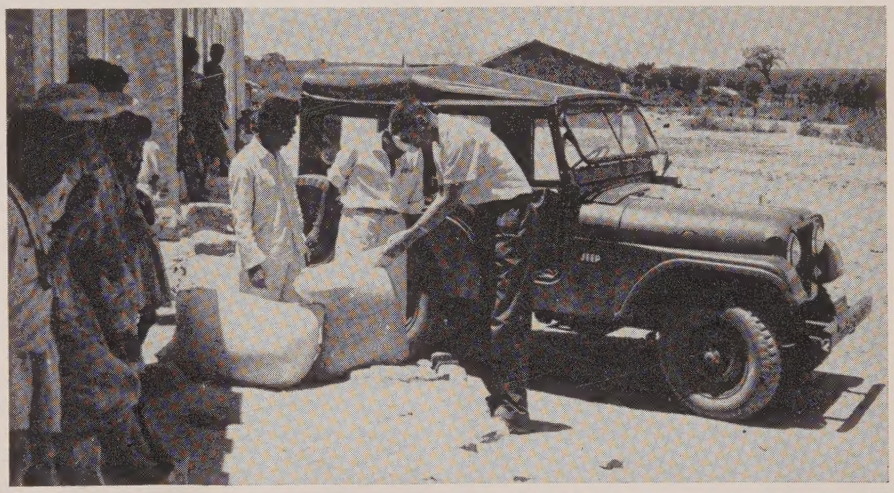
Many of them experience their faith as an exciting discovery. And in seeking to express their faith in everyday life they turn through their pastors to Church World Service for tools, goods, training and some planning—for the raw material of self-help programs. In Latin America, some of the ministries of Church World Service could help catalyze Protestant beliefs into action.

In Chile, indeed, many signs suggest that it already has done this. Since March 1958, CWS has been sending food, clothing and medicines to Chile for a program planned and controlled through the churches, a program which in 1959 will serve 120,000 people. For the first time, Protestants of all shades of opinion have come together to form local committees, to distribute food and to counsel the families that receive it. Members must know each family personally. And they insist that every pound of food be accounted for. When floods struck last June, the Chilean churches themselves collected money and clothing and organized a milk feeding center for the children with the help of CWS supplies. One pastor told me that his parish had collected clothing for the first time this Christmas.

But the women who distribute the supplies in each church sometimes worry lest the food come too easily, even to the poorest families. "They, too, should take a part in our program," they say. It is not hard to find a way in which they can, for the poorest Chilean mothers know nothing of how to plan a healthful meal for their children, that drink-

(*Continued on page* 26)

*In Chile the cost of living has risen over 30 per cent in the past year, in Argentina over 100 per cent in six months. The Bolivian exchange rate is 1,500 Bolivianos per dollar, the Chilean, 1,300 pesos per dollar.



Distribution of CWS food supplies through Assembly of God Missions in Brazil.

Christian Education: Its World Impact

By WENDELL KELLOGG

AROUND the world and on every level of U. S. activity the forces of Christian education are making an impact. Even as they cast critical eyes at present methods and procedures, the search for overlooked areas and better techniques goes on.

With emphasis on youth and research work, past planning showed up in a score of new projects approved as some 1,500 attended the 32nd annual meeting of the Division of Christian Education of the National Council of Churches at Omaha, Nebr., February 6-13.

The effects of Christian teaching are visible around the world in the political and cultural independence of nationals, Division heads asserted. While Western influence is fast losing ground in nonwhite nations, the Christian faith is steadily growing in strength, reported Bishop Reuben H. Mueller, Evangelical United Brethren Church, chairman; Dr. Gerald E. Knoff, executive secretary; and Dr. E. Fay Campbell, United Presbyterian Church USA, chairman of the Commission on Higher Education.

"Christians in the 'younger' churches are now translating Christianity into terms of their own cultures, producing their own church school materials," they declared.

Dr. Campbell said that church-related colleges founded by Western missionaries now are completely autonomous and staffed by nationals. "The faith of their Christian students provides a base for their devotion to freedom, anti-imperialism, and love of democracy and independence," he noted.

The Commission on General Christian Education approved a list of 21 projects designed to improve Christian education in the U. S.

Studies to be undertaken include training opportunities for adult leaders, children's concepts of religion, and 9-14 year old boys. It is planned to develop an "inventory" of religious meanings given to words by children, words such as God, worship, sin, and communion, "to provide guidance through the understanding of children's religious growth."

A film will be made on pre-marital counseling and filmstrips on use of church equipment and on youth work. Consultations will be scheduled on local church program strategy, religious drama, and evaluation of Christian education procedures.

The United Christian Youth Movement celebrated its 25th anniversary at the Division of Christian Education convention in Omaha. Left to right: Robert Kempes, Philadelphia, chairman of the National Council's Committee on Youth Work; Sandra Williams, secretary Omaha Youth Council; and Stuart Langton, Springfield, Mass., UCYM chairman.

Guidebooks will be published on church camping, weekday religious education programs, assistance to church-related agencies, and development of more local church group leaders. Publications will include young adult and youth work manuals, and a bibliography —the first ever compiled—of all professional literature available on marriage, parenthood, and family guidance.

Other projects already under way include Christian education for the mentally retarded, Bible readings for boys and girls, and an interdenominational policy statement on religion and public education.

One luncheon was on the United Christian Youth Movement and its 25th anniversary. National chairman Stuart Langton, Springfield, Mass., said that while young people today "are not quite in the forefront" of the national scene, they are "silent and searching, out of which may come wisdom, truth, and great leadership. Young people no longer accept without question what is propounded for them by their elders."

UCYM executive secretary Donald Newby said that in many parts of the world youths are in the forefront of nationalistic struggles, while in the U. S. a "quiet groundswell" of youth influence is beginning to make an impact on national affairs.

He noted the 20 million between age 19 and 24, and forecast 29 million in 1965, and by 1975 nearly 50 per cent of the entire U. S. population under age 25, "thus the importance of youth thinking and activities."

UCYM also announced a March 11 meeting of its officers and denominational youth presidents with President Eisenhower.

Mr. Langton joined Roman Catholic and Jewish youth presidents in their first joint Brotherhood Week challenge to the nation's youth to work together in "building a world of brotherhood, justice, and peace."

Hoping that man may "not be separated by race, color, or creed," they declared, "it is possible for our nation's youth to be united in the expression of profound care for the common good of mankind."

Dr. Franklin Sheeder, Toronto, and Dr. A. L. Roberts, New York, chairman and director of the Commission on General Christian Education, said that young people were "setting a pretty fast pace for their elders" and called for more adults to serve as youth advisers.

Dr. Everett Kircher of Ohio State University and Dr. William Kirkland of

McCormick Seminary, Chicago, criticized Protestant higher education. "There is no Protestant philosophy of higher education," said Dr. Kircher, and this phase of Christian philosophy has "no academic respectability."

Dr. Kirkland declared that college students "have not been impressed" with the witness of Protestant churches, "perhaps because of our 'studied' sincerity, contrived' conscientiousness, or 'too conventional' creeds."

Greater use of college and university research facilities to study the "crucial needs of adult Christian education" were urged by Dr. Lawrence Little of the University of Pittsburgh for a "clearer conception of the relation of the church to the world." He criticized past "authoritarian and arm-chair approaches to the task."

Dr. Marcus Barth of the University of Chicago Federated Theological Faculty and son of theologian Karl Barth, was critical of the "pre--Heaven hedge" for children and the "chopping up" of Bible stories to "cut away real life." He charged church schools with "following public school drives toward conformity."

Both church and public schools, he said, "should not follow but be ahead" of the development of the child. "Love, as taught in the Bible, should not be talked about, but demonstrated through stories, not half a dozen, but fifty or a hundred."

Findings of two surveys disclosed at the meeting that Protestant churches need to re-plan their summer programs for children. Few programs were reported making new contacts with children of upper or lower income families. Day camps were more likely to reach under privileged children, said researchers, but only 15 per cent of churches studied reported conducting such camps. "The time of children out of school in summer," the report said, "can be constructive or lead to delinquency."

More educational programs for gifted and mentally retarded children were called for. Dr. Virgil E. Foster, editor of the *International Journal of Religious Education,* said that from 40 to 50 per cent of children were either slow or fast in learning and needed education suited to their capacities. Lack of programs for the mentally-retarded was causing many to "miss the best of spiritual education," declared Miss Phyllis Amacher, supervisor in this field at Faribault, Minn.

The weekday Christian education section honored, for 25 years' service, two Virginia communities, Pulaski and Radford; and three individuals, Thomas H. West, Chicago; Mrs. Clara Lockwood, Rochester, N. Y.; and Mrs. Mollie Stahley, Springfield, Ohio.

Yale's Dr. Randolph Crump Miller criticized the "lack of a comprehensive educational program" in the churches and its resulting "divorce between the church and church school." The minister "simply has too much to do and too often robs lay people of opportunities of carrying on their ministry."

Rev. Milton Heitzman, NCC educational evangelist, reported 21,500,000 Americans reached by 7,649 local churches cooperating in 317 "teaching missions" in 34 states in the 13 years since the eight-day programs began.

Dr. R. H. Edwin Espy, NCC associate general secretary, urged Christian educators to make more use of television, calling "too many Christian education programs scarcely distinguishable from those of a half-century ago."

Thirteen of the nation's top art galleries supplied reproductions for a religious art exhibition. University of Omaha choir and dance groups assisted an NCC staff dramatic presentation on neighborhood discrimination and religious tensions.

Dr. Wilbur H. Cramblett, St. Louis, was named chairman of a committee to plan the 1962 observance of the tenth anniversary of the Revised Standard Version of the Bible, now used by education boards of 37 denominations with church school enrollments of 22 million. Seven million copies have been distributed and 12,000 local churches now use it in the pulpit.

Section chairmen elected were:

Rev. Clarence Gilbert, Philadelphia, *Administration and Leadership;*

Louanna Roach, Richmond, Va., *Adult Work;*

Miss Mary E. Spessard, Elgin, Ill., *Children's Work;*

Rev. Glen S. Hutton, Elgin, Ill., *City Executives;*

Rev. Philip Reikow, Lansing, Mich., *Directors;*

Dr. A. Stauffer Curry, Elgin, Ill., *Editors;*

Rev. Theodore S. Horvath, Boston, Mass., *Missionary Education;*

Rev. George O. Taylor, Indianapolis, *National Denominational Executives;*

Rev. James Parrish, Columbus, O., *Pastors;*

Dr. Lawrence C. Little, Pittsburgh, Pa., *Professors and Research;*

Cameron D. Deans, Richmond, Va., *Publishers;*

Rev. Edward Bruce, Washington, Pa., *Regional Executives;*

Rev. Orville Hepler, Huron, S. D., *State Executives;*

Miss Jeanette Grimme, Findlay, O., *Weekday Religious Education;*

Rev. Robert I. Miller, Winnetka, Ill., *Youth Work.*

The 1960 meeting will be Feb. 12-18 in St. Louis, Mo.

The Commission on Higher Education also met at Omaha. Left to right: Dr. William Kirkland, McCormick Seminary, Chicago, and Dr. Everett Kircher, Ohio State University, speakers; Dr. J. Fay Campbell, chairman; and Dr. Hubert Noble, director.

Rev. Walter Daniels, Omaha Council executive, right, looks at art exhibit of *International Journal of Religious Education* at Omaha. At left are Dr. Virgil E. Foster, *Journal* editor; and Dr. Gerald E. Knoff, executive secretary of the Division.

LUTHER A. WEIGLE

A Man Beloved Around the World

THE annual Christian education meeting at Omaha in February was the scene of a tribute to a man beloved by Christians around the world, Luther A. Weigle.

Dr. Weigle, dean emeritus of Yale Divinity School, was honored on his retirement after 30 years of service as chairman of the World Council of Christian Education and Sunday School Association. The WCCESSA luncheon was held in Omaha because of the presence there of so many of Dr. Weigle's friends and associates in a lifetime of Christian education activities.

Greetings came also from England's Viscount Mackintosh, WCCESSA president, and Sir J. Arthur Rank, motion picture producer and chairman of the British committee; and from Dr. Michio Kozaki, head of the Japan Christian Council, a former student of Dr. Weigle's.

Bishop Reuben H. Mueller, Indianapolis, a vice-chairman of the WCCESSA, presided at the luncheon.

Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education of the National Council of Churches, was the principal speaker. "The WCCESSA has been given immeasurable prestige because it had as chairman a man of Dr. Weigle's ability," he declared. "For three decades we have had the constant benefit of his counsel on every aspect of its programs."

Also on the program were Dr. David Forsyth, secretary of the Board of Christian Education of the United Church of Canada; Canon Timothy O. Olufosoye of the Christian Council of Nigeria; and Dr. Nelson Chappel, general secretary of the WCCESSA.

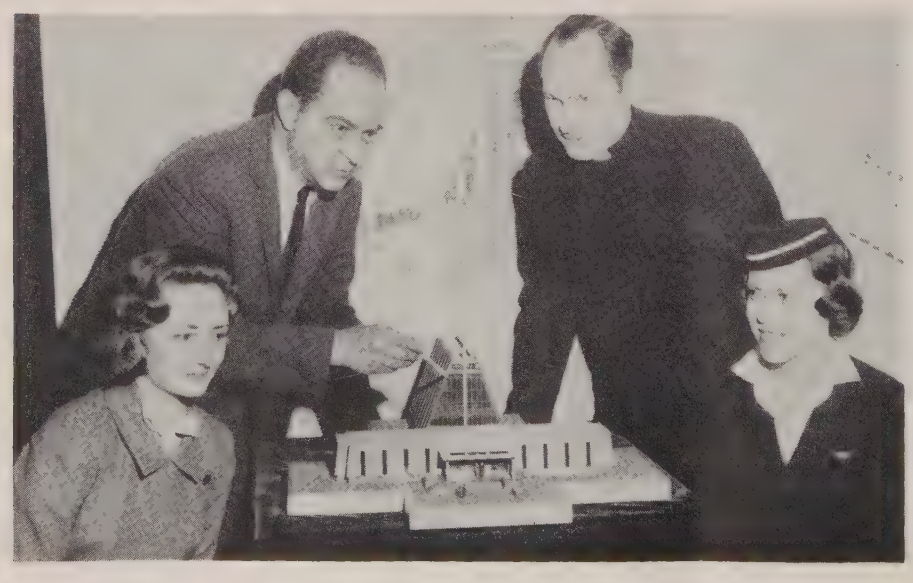
Bishop Reuben H. Mueller, vice-chairman of the World Council of Christian Education, right, congratulates D. Weigle on his retirement after 30 years as chairman of WCCE.

In addition to his work in the field of Christian education, Dr. Weigle has also long been active in the International Missionary Council, helped to devise the constitution of the World Council of Churches, and was chairman of the planning committee to organize the National Council of Churches.

Since 1950 he has been chairman of the Standard Bible Committee, which produced the Revised Standard Version of the Bible. He was president of the Federal Council of Churches in 1940-42. For 30 years he was a member of the executive committee of the International Council of Religious Education.

In the National Council he is a member of the General Board and chairman of the committee on constitution and by-laws.

Dr. Weigle has also been president of Yale-in-China, the Connecticut Council of Churches, and the Council of Theological Seminaries. Both a Lutheran and a Congregational minister, he has received many honorary degrees, has held lectureships in 15 colleges, is a trustee of four schools, and is the author of a large number of books and pamphlets.



PLAN AIRPORT CHAPEL

The Protestant Council of New York is planning to start construction in 1960 on a Protestant chapel at International Airport. It will be the first Protestant chapel to be built in this country at an airport and will be adjacent to the Roman Catholic chapel already in use and a synagogue to be constructed.

The chapel will be contemporary in style. It is designed to seat 100 but will be expandable to accommodate 250 on Sundays and special days.

It will have a Latin cross plan with the horizontal of the cross housing reception, office and counseling areas. The vertical will house the chapel proper, which will rise 35 feet in height.

Shown in the picture are the architect Edgar Tafel, left, and Dr. Dan M. Potter, executive of the Protestant Council. Miss Nancy Harlow, left, of Airport Sales Corporation and Miss JoAnn Williams, a stewardess with Capitol Airlines, unveiled the model at the Protestant Council's assembly.

In the Diaspora, Christians Must Be "People-Oriented"

By J. Quinter Miller

THE impression Americans make on others in sensitive areas overseas has been commented on, not always favorably, for years. While training institutes for pastors and missionary personnel going abroad are a regular part of missionary education programs in most denominations, little or nothing has been done to acquaint laymen with the culture, problems and opportunities for Christian citizenship they will find in the areas where they are going to live and work. This, despite the fact that, as *Life Magazine* pointed out recently, more than two million Americans are now resident abroad.

To meet this need, the United Presbyterian Commission on Ecumenical Mission and Relations conducted a pilot Institute in Overseas Churchmanship last month. It has since received such wide acclaim that it promises to catch the imagination of other denominations and staff members of the National Council, which has already been asked to help coordinate such future denominational programs.

Gathered at the handsome conference center in Stony Point, N. Y. one wintry week in February were more than 50 laymen, women and ministers of seven denominations, one from as far away as California. They took part in intensive sessions of lectures and discussion led by denominational specialists in "the art of living and working abroad as Christian Americans." Among them were many of my friends and colleagues, including Dr. Robbins W. Barstow, director of the National Council of Churches department of overseas union churches; Dr. Richard Fagley of the Commission of the Churches on International Affairs; and Dr. Charles T. Leber, director of the commission which was our host.

From the start, the institute's twofold objectives were made clear: 1. To help laymen going overseas for government, business, technical assistance and service agencies recognize and fulfill their opportunites for Christian service; and, 2. To instruct pastors and church officers in the guidance of church members about to embark on overseas assignments.

Among the subjects covered, important insights into alien cultural patterns were given by Dr. Eugene Nida of the American Bible Society and one of the foremost linguists in the United States. "Americans," said Dr. Nida, "are time-oriented and things-oriented. To be effective, we must become people-oriented."

In his discussion of the scope of the Christian church as its serves around the world, Dr. John Coventry Smith told the group that in the minds of people abroad, Christianity is too often associated with the colonial movement, but he expressed the hope that the ecumenical movement is changing this perspective. Dr. Smith is associate general secretary of the Commission on Ecumenical Mission and Relations.

Giving an impression from "the other side" Dr. Chinda Singhanet, director of the board of Thailand's largest hospital, commented: "I have learned that it is difficult for Americans to be Christians in foreign lands. It is the job of people overseas to make it easier for them."

A great deal to make it easier is already being done by the overseas union churches. Their ministers realize that a vital Christian faith needs to be nurtured. The fellowship of kindred minds, the experiences of corporate worship, the sharing of religious insights and the solving of mutual problems call for a community of faith with which the English-speaking resident abroad may become identified.

A statement made during the discussions seems to me to put this very well: "The Christian American (abroad) can give a practical display of Christian unity by attending church services and sharing in their programs. The non-Christian world needs to see that to be a Christian means to practice a world-wide brotherhood of faith and service which surmounts social, political, racial and economic divisions."

Thanks to the Christian mission, congregations of indigenous Christians are generally found in almost every locality where Americans live abroad. But the varieties of language, custom and religious practice cause many of the indigenous churches to lack the resources for which churchmen abroad hunger and thirst. While there is an awareness of Christian community, the means of effective communication are often absent.

The English-speaking union church has been developed in many localities by the residents themselves to meet their moral and religious needs. It is a con-

(*Continued on page* 24)

Talking over discussions of the recent conference on overseas churchmanship, left to right, Dr. Miller, Dr. Robbins W. Barstow, of the Council's department of overseas union churches, and Mr. Edwin Wright, dean of the Foreign Service Institute in Washington.

Dr. J. Quinter Miller is the NCC's assistant general secretary for field operations.

Many Are Asking: *Why Go to a Church College?*

By JOHN D. MOSELEY

AT a time when higher education is looming as a national problem of critical proportions there are many people who are asking questions about the church college. Students and parents are asking what the church college has to offer in the way of special educational opportunities. Churchmen are inquiring as to why the church should undertake to underwrite the mounting cost of higher education. Certainly they have the right to an answer in rather specific terms.

It is not enough to cite past accomplishments from a time when the educational situation was quite different from the present. Certainly the role of a church college is markedly changed from those early days of this country when practically all the opportunities for higher education were provided through the sponsorship of the church. It is not satisfactory to retreat behind high-sounding but nebulous statements about "a fine place to build Christian character." Although there is a certain validity to this claim, it is not sufficient to satisfy one tough-minded advertising executive who challenged a group of church college presidents, "Why should I send my boy to one of your church colleges instead of the State University or to an independent university?"

An adequate answer will have many facets. The varying capacities and interests of students must be taken into consideration, but a straightforward institutional answer is called for which tells the parent, student, or churchman what he has a right to expect from his college.

Church College Is Sound

Primarily one can expect the church college to be completely sound in its academic program and scholastic standard. Its role as a religious institution offers no excuse for a program which falls short of academic excellence. The scope of curriculum may be more limited than that offered in larger institutions, but the quality of teaching must be at least on a par with that offered in the best state and independent institutions. The very nature of the college would tend to emphasize a program of liberal arts and sciences. In such a curriculum the primary concern is to liberate the mind, to acquaint the student with broad areas of knowledge, to equip him with tools and skills—and indeed the motivation—for a lifetime of learning. Such liberal education can come only through great teachers—teachers who are equipped professionally, who can stimulate imagination and inquisitiveness and who can inspire students to work more independently.

Dr. Moseley's article is printed in connection with National Christian College Day, April 12. The observance was begun more than 15 years ago under the aegis of the National Protestant Council on Higher Education, one of the merging agencies which in 1950 formed the National Council of Churches.

In accepting this demand the church college is not aspiring to any unique role in American education. Almost any high-ranking college or university provides this opportunity. There is little or no difference between the church college and other institutions at this level of expectancy. This is to go the "first mile" with any first-rate college, but it is in the "second mile" that the church college can make for a significant difference even in the way that the "first mile" has been covered. For example, in the serious pursuit of truth we would expect the church college to present various views, identifying them exactly and honestly. However, at the same time there is the inescapable assumption of certain value judgments. With respect to these we may expect the Christian scholar to be articulate and explicit. He must be prepared to mark the point where he uses the scholarly tools of his field, those points where he is making certain assumptions or value judgments, and also those which reflect his particular point of view.

Church College Is Distinctive

This means that the professor in the Christian college must be able to go the first mile with any other scholar, but also that he be willing and able to go the second mile in an effective articulation of his own Christian faith and his responsibility for seeking the truth under God. Such a teacher is dissatisfied with the limits of knowledge and is enticed by the mysteries of man and the universe. He shares the general scholarly commitment to subject all beliefs and opinion to the criteria of free inquiry and is willing to subject his own faith to this same honest investigation. He does this on the assumption that high scholarship and the Christian faith are entirely compatible and relevant one for the other. This is a large and idealistic order for the professor. It is a challenge to the best Christian scholarship. A community of such scholars working together on some of these tasks is a feature of the Christian college which recognizes and fulfills its distinctive responsibility.

The timorous avoidance of certain points of view, Christian or non-Christian, is a denial to the student of a realistic education. One of the proper expectations of the church college is that it be free to deal with major issues in the classroom in a spirit of open inquiry. Any denial of this inquiry belies the fact that the church college is really a free college, free to seek truth under God. It is at this point that a contrast can be made with some institutions which are more limited in dealing with these broader questions.

The priority of academic concern must be kept in focus, but in the Christian college there must be a persisting concern that something happen to the student which will spark his best efforts. This may be the way the college handles its freshman or the way that academic counseling guides him in the best use for the resources of the college or in the way that a student in some particular field is challenged to independent effort. The parent cannot expect the college to correct all individual deficiencies on the part of the student.

Christian Students Face World

The parent can expect the church college to structure its program in such a way that it confronts the student with the relevance of the Christian faith for his life and problems both as a student and in the world in which he must live. If we really believe that the Christian faith is an integrating and motivating force to show us the wholeness and the

Dr. John D. Moseley is president of Austin College, Sherman, Texas, related to the United Presbyterian Church USA.

purpose of life, then without evasion it should be a part of the total program of the college. Certainly this should be done so that the actual conflicts in the student's life and in the world are faced in the context of the Christian faith. But the church college must be confident in dealing with non-Christian views so that the student may be realistically prepared to cope with them. Attempting to protect the student from ideas or from the world by ignoring such problems is to violate the responsibility of Christian scholarship and to leave him vulnerable. Obviously, it is not enough merely to shock the student with opposing ideas and the world problems; the college program must offer both opportunity and assistance in building an intelligent and courageous faith.

The distinctive witness of the Christian college is made in part from the pulpit of the chapel where the college takes its stand and where the elements and implications of the Christian faith may be emphasized. The student should not be subjected to pressure to conform to a particular dogmatic system, but he should be confronted with the challenge of Christian commitment of life. The college should not attempt to assume the role of the church but should so work with the church as to insure the student an opportunity for the experiences of churchmanship within his own denominational structure. Further, the college must help the student discover his particular contribution and place of service.

Self-Discipline Is One Motive

It could be expected that the church college be concerned with much more than the classroom as the college educational experience. If we believe in democratic government, the college community can offer opportunities for experience, leadership and understanding of the problems of democracy in living together. Within the climate and activities of the college community the social and recreational program would not only provide pleasure for student days but also develop skills necessary for a rewarding and healthful life as adults. Understanding and enjoyment of the arts should be a part of the opportunity of the student. The value system and attitudes in such a Christian college community could be one of its most important contributions. The college has the right to expect a great deal from the student in terms of self-discipline and the exercise of his freedom in a responsible manner. If all this ends simply in being a falsely pious, protective society, the church college will have missed its finest opportunity this last half of the twentieth century. If, however, the church college understands its role, if it can offer a special kind of educational opportunity to students who want that kind of education, who have the capacity to be successful in it, and who are willing to pay the price of self-discipline required, then the church college may be a significant force in higher education.

Leaving the Administration Building for classes in other buildings, Austin College students are typical of those at other church-related colleges across the country.

An educational opportunity of this sort is a rightful expectation of any student or parent who selects a Christian college. The concern and expectation, however, extend beyond this limited group. The churchman who has no child or whose son or daughter has needs not best met by his denominational institution still has an important stake in Christian higher education. He has a right to expect the church college to serve the Church through dedicated Christian scholarship, the faculty as individuals and as a group to provide the Church with earnest, scholarly investigation and an interpretation of the relevance of this intellectual inquiry to the Christian faith.

Leadership Is Expected

The churchman may rightfully expect the college to return to the Church men and women prepared and willing to render intelligent service and leadership. Also, the Church can expect its college to play well its role in the American system of higher education, ever seeking further improvements, experimentations and higher standards, maintaining the freedom of the private institution, and exercising this freedom for the best interest of the educational system as a whole. The college may also provide other services to the Church because it has the resources of faculty, facilities and competence in such fields as counseling, guidance, Christian education, etc.

Not every church college approximates the standards which have been described. No one of them conforms completely to the ideal. Still student, parents, and churchmen have the right and obligation to insist that the church college direct its efforts toward those goals. The potentialities are clearly present. Their attainment is dependent upon the constant demand for excellence and for the measure of moral and financial support which renders these high expectations realistic.

From the Mailbag

"I have been reading with appreciation the January issue of the OUTLOOK. We are grateful for the fine coverage given to the DFM Assembly at Pittsburgh and for your reference to the Survey of Protestant Foreign Missions by the Missionary Research Library.

"May I call your attention to the report on our statistics (page 14). In the box you have 38,606 as the 'Protestant missionary force overseas, including nationals.' A careful study of the Survey Report will show that this number represents 'Protestant missionaries from all countries' — that is, from North America, Great Britain, Europe, Australia, etc.

"Also, the statement that this is 'the first complete picture of Protestant missions work ever published' is not correct. Important previous studies were made in 1903, 1911, 1925 and 1938. These were all published in book form. Our recent study is probably the most comprehensive made since 1938, yet it places major emphasis upon the United States and Canada and does not include detailed statistics for the United Kingdom and Europe."

Frank W. Price, Director
Missionary Research Library

CHURCH AR

BREAKS

CHURCH architecture has broken with the past — an era of Gothic arches and colonial belfries and designs of a by-gone time unsuited for the modern missile age.

It is leaping with great strides into tomorrow, stimulated by the current need for thousands of new churches to keep pace with a burgeoning population imposing unprecedented demands for places of worship. Three thousand will be built this year, and the next decade may push this to five or six thousand annually.

Somewhere around the corner the

Typical designs exhibited— *Top, left*: St. Mark's Chapel, University of Connecticut; Greek Orthodox Church, Minneapolis; *second row*: Chapel of the Transfiguration, Eugene, Ore.; First Methodist Church, Bothell, Wash.; *top right*: Christ Methodist Church, Memphis, Tenn.; *below, right*: First Church of Christ Scientist, Williamsburg, Va. The group at lower left: Fred Emmons, designer, First Congregational Church, Fullerton, Calif.; Rev. Richard W. Bryant, pastor; Rev. L. L. White, pastor, Holman Methodist Church, Los Angeles, and the architect, Kenneth Lind.

CTURE

THE PAST

By Donald C. Bolles

ew age of architecture will appear and hose who dream about it — many of whom were at the annual national conference on architecture in Los Angeles last month — predict it will come fast.

It was only five years ago that contemporary functional designs gained the ascendency over Gothic and colonial in the annual exhibitions of designs. This year, so swiftly has the new trend come on, that the exhibitions, the largest in the history of the conference, were a complete rout for classical designs. Contemporary design won 17 of the 18 mentions from a distinguished panel of judges.

Despite the faltering steps of designers and builders that have left, it must be acknowledged, some blotches of ugliness on the horizon, the exhibitions led the chairman of the judges to state that the designs "looked like a church."

"It is not the church grandpa remembers but the church his grandson enjoys attending," said the chairman, Dr. Arland Dirlam of Boston.

"Their form and pattern display a sense of dignity and reverence; a sincerity of design that has always characterized good architecture. Most positively now they express the period in which we live. With courage they have endeavored to anticipate the future; the dawn of tomorrow."

The twentieth architectural conference, held this year on the Pacific Coast for the first time, mirrors the progress and thinking of builders and designers. Conceived by the late Elbert M. Conover, long head of the church building department of the Federal Council, the conference is an antidote to complacency and a spur to efforts to create an architecture that will adequately serve today and tomorrow the three needs — worship, education and fellowship.

"The primary task in church and church-related buildings is to see that what we believe gets said in what we build," Rev. Edward Frey, chairman of the National Council's Department of Church Building, told 1,500 as the conference opened.

"Our buildings will not speak to the community unless we know whereof we speak. Let's face it. There will be better architecture for the church — an architecture able adequately to carry the burden of the church's task as a tool and a symbol, when there are better Christians . . .

"Member and non-member alike must be led by what he sees in church—where building and people are one to glorify God — to feel that there he is at the gate of heaven."

The forthright statement by the former Pennsylvania pastor who now heads the United Lutheran Church's building department was typical of the candor with which church building experts, architects, Christian educators and others talked about architecture, and their own part in the herculean task they face together.

Listening to them, examining the exhibitions of designs and crafts, participating in workshops and visiting local churches were men and women from all over the Pacific Coast and from states far away. They were the pastors, members of boards and building committees that are in the throes of deciding what kind of a church they shall build. Actually, the conference is for them and they make the most of it. One church in Pomona, Calif., sent its pastor and a building committee of ten to spend three days at the conference. Groups of three and four from far distant churches were not uncommon, and a sample poll of their reaction indicated that they were gratified. A clue to their

Representatives of the National Council's department of church building at the Los Angeles conference on church architecture, left to right: E. F. Adcock, Church of God, Anderson, Ind.; Rev. S. Turner Ritenour, executive director of the department; Rev. Edward S. Frey, Lutheran, New York, chairman of the department, and Dr. B. P. Murphy, Methodist, Philadelphia, chairman of the department's budget and finance committee.

major interests was their choice of workshops. Among the best attended were those on the work of a building committee, worship, and finance. Indicative of the growing interest in church architecture, attendance, exhibitions and exhibitors set new marks, and the conference, long underwritten by the Architectural Guild, ended in the black.

Perhaps the most caustic critic among many heard by the conference was the youthful Robert Spike, former New York pastor and now general secretary of the Board of Home Missions of the United Church of Christ.

Dr. Spike noted that there are many new and exciting structures but it is rare not to experience either disappointment or even alarm upon entering the room for worship.

He acknowledged that the architect is not wholly to blame. He can reflect only what he is able to apprehend from the congregation of their understanding of worship, Dr. Spike said.

Unless there has been a real liturgical renewal in a congregation, the room for worship reflects the confusions and weaknesses of the past decade.

"The design is aimed at stimulating mood and feeling, and it is aided and abetted by esthetic liturgical fussiness. Architects with a more austere good taste in exterior line and form sometimes give in to norms of sheer commercial decoration in the worship room.

"Blonde crosses protrude from shimmering chartreuse hangings, and woodsy nooks make patios out of the chancel. Sheer glass turns the pulpit into a fish bowl, and in every space and corner the symbol of agonizing redemption is used for esthetic decoration."

Definitely, Dr. Spike concluded, church meeting rooms and sanctuaries in new buildings do not reflect the growing liturgical consensus in Protestantism.

The keynoter, Rev. Ganse Little, president of the Board of Christian Education of the United Presbyterian Church in the U. S. A., pleaded for church designs that provide for fully integrated programs.

"Churches are built of the people, by the people and for the people, in God's indwelling. They are functional in character and should enable people to seek, experience, share, communicate and demonstrate God's indwelling in their lives together.

"When we attempt to think through more clearly the nature of the church, what it means to its members, what the relations are between worship and fellowship, service and education, we shall not entirely simplify the task of housing the people of God, but more readily give it meaning."

With every indication that, far from overbuilding, the construction of new church plants is falling behind, Lois Blankenship, noted director of children's work of the American Baptist Convention, staggered the conference with a look at what the future holds.

She reminded them of the forecast that there will be eighty million babies born in the decade beginning in 1970—just twice the number in the decade between 1940 and 1950. Then she added a cautionary note — not to be stampeded into programs of expediency or to jump on the bandwagon until "we know why and how, as well as what, we are building."

The Conover award, presented annually to a non-architect who makes a distinguished contribution to church architecture, this year honored Dr. William Leach of Cleveland, Ohio. A former Presbyterian pastor, Dr. Leach is the editor of *Church Management,* the author of several books on church building, and frequently a consultant.

H. Walter Damon, of Youngstown, Ohio, succeeds Harold Wagoner of Philadelphia as president of the Architectural Guild, which includes about 150 architects who devote most of their time to designing churches. They are but a handful of the nation's 22,000 architects but a survey indicated that they design about one-third of the churches.

The annual meeting of the Department of Church Building of the National Council, composed of the building executives of the 33 denominations

(*Continued on page* 22)

H. Walter Damon, Youngstown, O., new president of the Church Architectural Guild, left, is shown with the retiring president, Harold L. Wagoner of Philadelphia, Pa.

To Produce Freedom

IN adopting the Hartford Appeal the General Board of the National Council of Churches gave forthright support to the freedom of churchmen to comment on controversial issues and so to participate in a democratic process of policy formation for the nation.

The General Board's defense of freedom is heartening. However, there is need to go deeper into the matter. Dr. Eberhard Mueller, the founder of the Evangelical Academy at Bad Boll, has pointed out that "Man can not only consume freedom; freedom also must be produced." Freedom is a quality and condition of life which men consciously create. Carl Sandburg in his address to Congress on the 150th anniversary of Lincoln's birth expressed it well:

> " . . . . wherever there is freedom there have been those who fought, toiled, and sacrificed for it."

If the Hartford Appeal is to make its rightful impact, the whole National Council of Churches must find ways by which to help "produce freedom."

First, and most importantly, we need to clarify the Christian understanding of freedom. The new life that is bestowed by Christ gives to the man of faith a courage to defy tyrants, and to walk unafraid of the slanders of men. "Faith is a living and bold trust in God's grace so sure of itself that it would defy death a thousand times." By standing fast in liberty with which Christ has made us free, we have a sure foundation on which to labor for freedom in society. To clarify and proclaim the Christian understanding of freedom and to call men to that faith which bestows freedom, is the task of a council of churches.

The Christian proclamation carries with it more than freedom. It carries responsibility. When a man truly confronts the awesome love of God in Christ which is given to the world for the healing of the nations and which initiates him into the holy fellowship of the new community of Christ, then faith's obedient response is to give oneself as a sort of Christ to one's neighbor as Christ gave himself for mankind. "The Christian man lives not to himself, but to Christ and his neighbor through love."

Such a proclamation calls the churches to provide the setting in which men of faith by prayerful thought, careful study, patient planning, and hard work can join the struggle to create the social conditions that nourish freedom. This is the role of the Fifth World Order Study Conference and of the forthcoming Nationwide Program for Peace in which the constituent churches of the National Council will participate.

Our call to freedom in Christ involves us in a public mission that seeks peace, justice and liberty. This public mission has its rightful priorities of personnel, money, and devotion that have not always been recognized sufficiently. Unless Christians re-examine these priorities, our freedom and our opportunity for service may be lost.

The enduring meaning of the Hartford Appeal, and of the churches' contribution to the production of freedom will be largely determined by the way in which these churches proclaim Christian freedom and live in that freedom to the fulfillment of their mission in public life.

Rural Life Sunday

RURAL Life Sunday, the fifth Sunday after Easter, which had its roots in the Rogation Days, is a day set apart for emphasizing the meaning of Christianity for rural life. Beginning in the fifth century in France, when the people there were facing public calamity, this has been one of the special times during the liturgical year when the church has honored the work of the land and the fruits of the farmer's labors.

In many churches the service for the blessing of the seed and the sower has taken place outside the church building, with the people of the community participating.

It is significant that many urban churches as well as town and country churches observe this occasion. The urban people are reminded of their dependence upon God and their fellowmen for the food they eat, the fiber that makes their clothing, and the wood and other materials that are used for housing.

Sometimes the church must reaffirm the importance of its practices and interpret them in light of the changing conditions of modern life, for today we have a complex society with a great diversity of occupation. The General Board of the National Council realized this when it adopted a Policy Statement on Rural Life Sunday at its meeting in December of 1958. With a smaller percentage of people actually engaged in the production of food and fiber, it is recognized that it is important to broaden the traditional concept. All people have an interest in the way the land is used and should therefore gladly participate in a service of praise and prayer for guidance in its wise and Christian use.

Embarrassed as we are in the United States with surplus foods, it is appropriate that we ask guidance in the best use of our abundance that all of God's children may have the necessities of life. One of the most difficult ethical issues of today concerns the fullest use of our agricultural productive capacity.

As Christians around the world share in the observance of Rural Life Sunday they are mindful of their dependence upon God and of their interdependence upon His children. It is a moving experience to share in a service of worship in another land when people thank God for the abundance of food that is produced in the United States and the people who are willing to share their abundance with the hungry people of other lands.

Vast Changes Affect Migrant Workers

A RECENT meeting of state and area directors of the Migrant Ministry of the Division of Home Missions of the National Council, considered the question of the "changing role" of their work among migrant farm laborers. Early in the discussion it was asked whether it would be more to the point to realize that it was the situation within which the Migrant Ministry worked that had changed.

The difference is a subtle one that goes to the heart of the church's unceasing responsibility for witnessing to the redeeming love of Jesus Christ under all circumstances and at all times.

Some specific alterations in public concern for the migrant, and changes in the circumstances under which he works, prompted the discussion. Among these are an increasing participation by government at all levels; a shift to longer periods of employment in some regions; higher peaks or longer plateaus of employment; changes in the direction of some migrant labor streams across the country; greater diversification of crops; automation on the farm; fuller participation by local church and church women's organizations.

The Migrant Ministry started more than 30 years ago in organized direct assistance to the migrant farm worker. Therefore, the impact of the changing situations has, on occasions, forced the Migrant Ministry to shift from being an originator and coordinator in some states to being a participant in a total program. In some regions, the Ministry has had an increased responsibility for acting as a liaison between public agencies and local groups — religious and secular — with an increased burden for confronting the local church with its spiritual and material responsibilities for the migrant. In other words, within a changing context, the Ministry may have to move more in the direction of being the Christian conscience, rather than the sole doer of good works.

But the field directors did not see this as changing their role, and therein lies great significance for the church.

The Migrant Ministry people are feeling the pressure that has often been applied to the church-in-action: in education, public health, welfare, citizenship training, racial and cultural problems, urban life, rural redevelopment, and so forth. The pressure has worked usually in two ways. One has been the belief that state and non-church groups can perform services better than the church, with the result that the church has been pushed out. The other has been the church's abdication of its monitoring responsibilities when it has found itself working in a subordinate capacity, even though the role could have been that of a co-equal.

Abdication has a two-fold nature. One is complete withdrawal from a current situation. The other is withdrawal eased by sometimes pious and often unimplemented "messages" to convey the church's indignation — but without being truly righteous. Righteousness, by its nature, involves participation in restoring something to its proper place. Any form of abdication, or withdrawal, is a negation of the missionary impulse that is vital to the church's function in society.

There is too much evidence from the past that the church has seen itself primarily as a catalytic agent without understanding that a catalyst is not lost in the generative process, but is re-usable for continuing the process.

The Migrant Ministry people are aware of this fact, and whatever their individual answer to specific problems in particular locations, they understand that, while there is a need for new approaches, a need to expand the depth of their Christian service, basically their role does not change even though the situation does.

They realize that while hours of work, pay scales, housing conditions, health and welfare may improve, there is an infinite amount of spiritual healing still to be accomplished. If they must shift to greater effort as a liaison body, they must increase their ability to establish a spiritual climate within which the local church can function. While they may have to assume a lesser role, the spiritual origin of their concern establishes them as a co-equal by right, not by request.

In other words, no matter how much is accomplished to improve the economic and social plight of the migrant farm laborer, there will never be a time when the Migrant Ministry will be able to withdraw, satisfied that his spiritual life has been improved equally with the rest of his existence.

There is another factor involved. Historically, the church has often failed to recognize that while symptoms have been checked in a current situation, the causes are what need to be cured. The church's interest in education during the late 18th and throughout the entire 19th century illustrates the inherent danger. As others took over the task of extending educational facilities, the church stepped aside (sometimes because it was told to do so and other times because it wanted to) ; but faced, now, with the secularism, flaccid moralism and hedonism that are enervating education, the church confronts a need to re-affirm the Christian principles that motivated its first concern. However, once having abdicated, in whatever form, the church is discovering that it is difficult to re-assume a position of authority.

The Migrant Ministry is setting a good example of speaking out, of staying in the world; not abdicating but leavening; alert to the fact that while the migrant farm laborer of today may, under social and economic changes, become another kind of migrant, the Migrant Ministry intends to be with him all the way. In every sphere of its concern for the nation, the church can do no less, and can think of doing no less. Its role has never changed.

THE CHURCHES AND CAPITAL PUNISHMENT

Growing Opposition Shown by Councils and Denominations

By J. ARTHUR LAZELL

RECENT years have witnessed an increasing effort to end capital punishment in the United States. Arguments in support of its elimination fall into two main categories: those that emphasize its repugnance to the Christian faith and those that believe its retention violates concepts of modern penology.

At the time America was colonized there were at least 200 crimes punishable by death. The colonists reduced the number to the point where only 12 offenses were placed in the capital class in New England. Ohio in 1788 and Pennsylvania in 1794 limited capital punishment to wilful and deliberate murder; while, in 1834, Rhode Island selected murder and arson as capital crimes. By 1892 a federal law was passed which reduced the number of capital offenses to three—treason, murder and rape, although for the most part the punishment of crime was a function of the states.

Today, eight states have abolished capital punishment (replacing it with life imprisonment). They are Delaware (most recently), Maine, Michigan, Minnesota, North Dakota, Rhode Island, Wisconsin, and Alaska. Life imprisonment is used in Hawaii, Puerto Rico and the Virgin Islands (a recent change from hanging *or* life).

In many states, life imprisonment may be imposed either on the recommendation or the decision of a jury. Proposals to ban the death penalty for conviction of federal violations have been introduced at various times in the Congress.

Governors Report

Minnesota Governor Orville L. Freeman, writing in 1958, said his state's abolishment of capital punishment in 1911 was based on such factors as the "possibility of wrongful death occurring, apparent failure of capital punishment as a deterrent and new concepts emphasizing treatment and rehabilitation. One of the principal aims of our penal system is reform. Practically every law related to sentencing and imprisonment for crime gives evidence of this aim. In a 20-year period, the number of murders committed in Minnesota decreased from 38 in 1936 to 25 in 1955."

Maine Governor Edmund S. Muskie, whose state abolished capital punishment more than 60 years ago, is quoted as saying that "we do not find that capital crime is more prevalent as a result of the abolition . . . nor the state police or prison guards in any greater danger."

Wisconsin Governor Vernon W. Thomson was quoted in 1958 as reporting that "our experience shows that without the death penalty our murder rate is one of the lowest in the country. The death penalty does not effectively deter murder. In states where the death penalty exists it is more difficult to convict murderers. A miscarriage of justice cannot be rectified if an innocent person is convicted and executed. In most cases the execution of a murderer is distasteful to the people of this state."

Three international panelists on the CBS program "Small World," with Edward R. Murrow as moderator, indicated their support of abolishing capital punishment. The three were Boston lawyer Joseph N. Welch; Britain's Sir Norman Birkett, former Lord Justice of Appeals; and France's Maitre Suzanna Blum.

Tennessee Governor Frank Clement, speaking to the state legislature in January 1959, advocated the abolishment of capital punishment. Members of the Memphis, Tenn., Presbyterian Ministers' Association voted in 1957 in favor of ending capital punishment.

FBI Statistics

Statistics from the Federal Bureau of Investigation show that there has been little variation in the number of crimes of murder and non-negligent manslaughter in recent years: in 1954 it was 6,850; in 1955 it was also 6,850; in 1956 it rose to 6,970; and in 1957 it dropped slightly to 6,920. Murders increased slightly in 1957 over 1956 in cities, but the totals for individual large cities changed little, indicating a relationship to population, according to the FBI.

The United States Department of Justice reported that 1958 showed the lowest number of executions since nationwide statistics were first compiled in 1930. Forty-eight persons were executed under civil law last year as against 65 in 1957. Only 15 of the 49 states carried out executions in 1958, and there were none under the federal law. The median age at execution was 28.3 years, which corresponds, roughly, with the past.

In an editorial based on the Justice Department's figures, the *New York Herald Tribune* for March 3, 1959 says that the statistics "suggest that the archaic anachronism of legally taking life is itself gradually dying out." It then cites the "purely practical arguments against the death penalty (which) are strong." It adds, later, that "the nation's experience with capital punishment has been less than satisfactory."

State Efforts

After an 18-months study the Massachusetts legislative commission to study abolishment of capital punishment voted ten to three, with two abstentions, in favor of its elimination.

The most recent effort to wipe capital punishment off the law books was defeated narrowly in a referendum in Oregon in the November 1958 election. It was the culmination of church-supported efforts that go back to 1937, if not earlier. Within the last few months, efforts in other parts of the country to eliminate the death penalty have been inaugurated or continued.

West Virginia's House of Delegates voted down a church-sponsored bill to abolish capital punishment in February of this year by a vote of 83 to 17.

The legislative information service committee of the Illinois Council of Churches has endorsed a bill that would place a six-year ban on the death penalty in that state for murder, treason, and kidnapping for ransom.

In February of this year, the New York State Council of Churches held a seminar on the subject, at which Thomas J. McHugh, former New York State Correction Commissioner, pointed out the nature of the opposition to those who would end capital punishment. He favored "keeping (it) for those who need it."

"Too much emphasis," Mr. McHugh

said, "is sometimes placed on the possibility of emotionally disturbed people, the innocent, the irresponsible and the mentally upset being executed. Provision is usually made for them. You must think of the cold, implacable, vicious assassins. The ones we are really concerned with are the type that work for organizations like "Murder, Inc."

The New York Council is opposed to the law, however, and wants a five-year moratorium so that a joint legislative committee can study the issue. Its point of view is summed up in its challenge to each legislator to "consider before God his responsibility in taking of life by the state."

Mr. McHugh's inclusion of the innocent as being possible victims of the law is a point made by many churchmen, but it is also given considerable importance by those not motivated primarily by Christian concern.

Thomas Mott Osborne, warden at Sing Sing Prison in Ossining, N. Y., wrote in *Forum* magazine that "if there was no other reason for doing away with the death penalty, the number of mistakes that are made would be reason enough. Of the 39 men who were executed during the two years I was warden at Sing Sing, the warden's office was certain that four men were innocent. Even making allowance for our being mistaken there is still too much chance." (Quoted in the July 12, 1958 issue of the *Gospel Messenger* of the Church of the Brethren.)

Massachusetts Statement

The issue involved in capital punishment from the viewpoint of the church was put in a joint statement that emerged from the Massachusetts Council of Churches, following the recommendation by a special legislative committee that capital punishment be abolished. The statement, reported in January 1959, was over the names of Dr. Paul Lee Sturges and Dr. Forrest L. Knapp, president and general secretary, respectively, of the Council.

"Our view is influenced," it said, "not only by the lack of evidence that the death penalty is a deterrent to crime and by the fact that some persons have been erroneously convicted of murder, but also by what we understand to be the basic ethical standard of Christian faith . . . it is our conviction that (it) is inconsistent with modern enlightened practice in the field of penology. Furthermore, many scientific investigations have indicated that it is not an effective deterrent to the crime of murder. Capital punishment has a demoralizing effect on the community, the prison population, and the people who administer the law. Many states that still retain provisions for capital punishment in their laws do not use it. Even more fundamental to the minds of many Christians is the belief that (it) is contrary to the Gospel of Christ. They hold that punishment for crime should involve no spirit of vengeance but should only be for the dual purpose of protecting society and the reformation of the criminal."

In the opinion of Rt. Rev. W. Appleton Lawrence, bishop of the Episcopal diocese of Western Massachusetts, capital punishment "contradicts the teaching of Jesus and denies His emphasis upon the value of human personality . . . I have never heard anyone argue that capital punishment is taught in the Gospels . . ."

When the Protestant Council of the City of New York acted in January 1958 in opposition to capital punishment, it said that "retribution and revenge are attitudes unworthy of a civilized society. Prevention, correction, and rehabilitation should be motives governing the organs of our States when they deal with a criminal."

On various occasions, measures to abolish the death penalty have been introduced in the New York State Legislature. Such a bill was defeated in the state house in 1957. Similar measures have been introduced in other state legislatures only to die in committee. Massachusetts governor Foster Furcola named representatives of the three major faiths in October 1957 to a twelve-man commission to study the question of taking capital punishment off the state law books after a bill providing for a statewide referendum was defeated in the state house in May of that year. Nothing definitive resulted.

Other Church Groups

Other church groups that have supported abolition of capital punishment, or a study of the problem, include the Washington (state) Congregational Christian Conference, which proposed such action for Washington and Idaho. The Episcopal Dioceses of Quincy and of Chicago supported abolition in Illinois. The Northern California and Nevada Council proposed a six-year moratorium in the two states. The Greater Chicago Federation of Churches supported state bills to abolish it. The Georgia Council of Churches set up a special committee to study moral and spiritual implications of bills pending before the state legislature that included the problem posed by capital punishment. The Pasadena Council of Churches' Department of Christian Life and Work recommended a six-year moratorium.

The American Baptist Convention recommended an end to capital punishment at its Assembly in June 1958.

In Canada, the Executive Council and Council for Social Service of the Anglican Church voted for abolishing capital punishment there.

Writing in the June 1, 1958 issue of the *Observer* of Canada, Dr. Donald Soper says that "it's only when we've got rid of the evil of capital punishment that we shall bestir ourselves to find out the alternative means whereby we may protect society. And, what is even more important, may provide for people, whatever they do, hope in the Christian faith which believes in the possible reclamation of all men."

Dr. Soper is superintendent of West London Mission, London, and is a former president of the Methodist Conference. He has been a prison chaplain for more than 30 years.

"I have never met a man who was not worth saving," he said. "I have never yet met a man in a condemned cell who hadn't elements of decency in him. I have never yet met a man who had not an altar somewhere in his heart . . .

"This is not to say a man who has committed murder should be let free on the assumption that bygones should be bygones, or because he didn't mean it. It is that we should not take the cowardly way of putting the murderer out of sight because we are unprepared to pay the price of punishment and reclamation . . . I would say today when we are thinking of capital punishment, most of us are seeking a cheap way of dodging responsibility."

Church Architecture

(*Continued from Page* 18)

also was held in Los Angeles.

The second meeting since he became director of the department, Rev. Scott Ritenour urged denominations to plan for the "new day" that lies ahead for church building, and expressed belief that the nation's church plants must be expanded at the rate of 5,000 a year.

The retiring president of the Guild, Harold Wagoner, predicted.

1. Churches will once again "look like churches" not because they will conform to ancient patterns but because men's minds will recognize new forms as the basis for ecclesiastical significance.

2. Modern architecture will emerge to great heights. The apology that it exists only because it is more economical will be forgotten. It will flower in its own historical right.

3. Emphasis on family life and family concepts of existence, family discipline and family worship will set changing patterns for church planning.

4. Continued self-analysis on the part of church leaders and parishioners will be reflected in more thoughtful churches.

Raise Many Questions About Ecumenical Council

By BETTY THOMPSON

THE Executive Committee of the World Council of Churches at its semi-annual meeting in Geneva, Switzerland, decided to withhold formal comment on the recent announcement from the Vatican that the Pope plans to call an ecumenical council.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America and also president of the Lutheran World Federation, is chairman of the Executive and Central Committees of the World Council of Churches.

Meeting at the Council's headquarters February 9-13, the thirteen members present agreed that lack of factual information about the proposed council makes it impossible for the World Council to make any specific statement at this time.

While voting to withhold formal comment, the Committee did indicate that there was widespread interest in the topic among its 171 member churches in 53 lands.

General approval was given to an earlier statement by the WCC's general secretary, Dr. W. A. Visser 't Hooft, which said that "much depends on the manner in which the Council will be called and the spirit in which the question of Christian unity is approached." He said, "The question is how ecumenical will the council be in composition and in spirit?"

Dr. Roswell P. Barnes, executive secretary of the World Council of Churches in the United States, said on his return to New York from the mid-winter meeting: "No statement from the Vatican gives us reason to believe that churches other than the Roman Catholic would participate directly in the ecumenical council announced by the Pope.

"Our interest in it arises primarily from our eagerness to learn whether that church decides to work and pray along with others for unity as Christ wills it or only on the basis of the authority of that church," Dr. Barnes commented.

A small group was appointed to keep under review implications and developments in connection with the forthcoming Ecumenical Council. The view was unanimously expressed that the experience of the ecumenical movement as expressed by the World Council indicates that "progress towards unity is made when churches meet together on the basis of mutual respect with full commitment on the part of each church to the truth of the Gospel, to charity, and to a faithful interpretation of its deepest convictions."

Actual cooperation among churches in service, in working for a responsible society and a just and durable peace, and in theological discussions were listed as "fruitful first steps" to interchurch relations. Efforts to secure religious liberty for "all people in every land" were also named.

The Executive expressed confidence that Protestant, Anglican, and Orthodox churches belonging to the World Council "will continue to pray for unity as Christ wills it."

The Executive Committee heard World Council president Bishop Sante Uberto Barbieri, Methodist, of Buenos Aires, Argentina, outline plans for the Committee's meeting in his city February 8-12, 1960. This will be the first major meeting of any deliberative body of the World Council of Churches in Latin America.

Bishop Barbieri said he hoped the visit would lead to better understanding of the ecumenical movement on that continent where evangelical churches are expanding rapidly. He asked the Committee members to accept speaking engagements throughout Latin America in connection with the meeting. Consulations with evangelical and Orthodox leaders are planned.

In other actions the Committee:

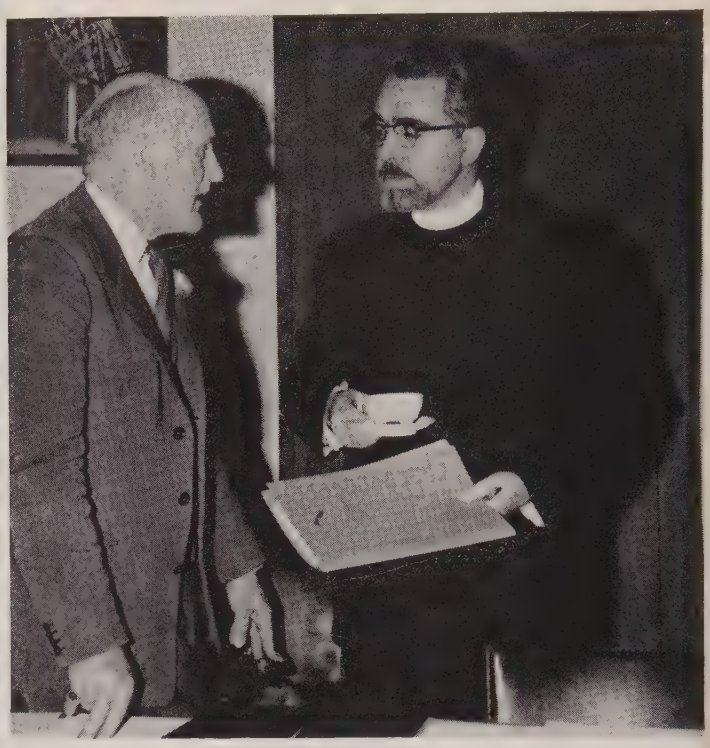
URGED the cessation of atomic tests recognizing that "any agreement, however carefully framed, involves a measure of calculated risk for all parties." The statement was drafted by the Commission of the Churches on International Affairs and transmitted to the heads of British, Soviet, and American delegations meeting for three-power talks concurrently in Geneva.

APPROVED development of detailed

World Council Executive Committee in session. Dr. W. A. Visser 't Hooft, general secretary, is addressing the session. At his right is Dr. Franklin Clark Fry, chairman.

Miss Betty Thompson is public relations director for the American Office of the World Council of Churches.

At left—WCC general secretary, Dr. W. A. Visser't Hooft, looks down at plans being drawn up by Dr. Elfan Rees and Dr. O. Frederick Nolde of the Commission of the Churches of International Affairs. *Below*—Sir Kenneth Grubb, left, of the CCIA talks to Metropolitan James, newly elected Archbishop of the Greek Orthodox Archdiocese of North and South America.



plans for the first stages of the new WCC headquarters to be located near the United Nations in Geneva. The $2,500,000 project for a modern headquarters includes a centrally placed chapel.

RECEIVED a report from Dr. H. H. Wolf, director of the Ecumenical Institute, Bossey, Switzerland, one of a two-man delegation from the WCC to Cyprus, and expressed hope for the early return of Archbishop Makarios to Cyprus.

NOTED that although no official reply has yet been received from the Holy Orthodox Church of Russia regarding proposals made last August, representatives of the Patriarchate are expected to attend the Council's Central Committee on the Island of Rhodes, Aug. 18-29.

WELCOMED "most cordially" the UN decision to proclaim 1959 World Refugee Year and promised that the World Council "in addition to its permanent service will do all in its power to cooperate in any constructive initiative taken by governments to solve the refugee problem."

REVIEWED progress of negotiations for integration of the WCC with the International Missionary Council and indicated that "no radical change" has been suggested in the draft plan of integration.

EXPRESSED "great appreciation" to the churches for the steady increase in giving to its Division of Inter-Church Aid and Refugees "without dramatic appeals or an emergency." The 1958 budget of $825,000 was oversubscribed.

VOTED that delegates to its Third Assembly to be held in Asia at the end of 1961 be 600, the same as at its 1954 Assembly in Evanston, Ill.

Overseas Churchmen

(*Continued from page* 13)

gregation of Christian people ministering on an interdenominational basis to American and other English-speaking families. Many of the churches go back more than 100 years in their history. For example, the church in Paris was organized in 1814. Others are Beirut, 1823; Istanbul, 1849; and Bogota, Colombia, and Mexico City, each formed in 1868. Today 45 churches have full-time ministers, 29 have part-time leadership and 13 are working toward becoming fully organized churches.

Unfortunately, we Americans are generally unable to communicate effectively in more than one language. All of us who travel know how embarassingly true this fact is. And this question of language is fudamental in meeting the deeper congregational requirements of effective public worship, teaching, preaching and community witness.

Another important, in fact, vital contribution of the union churches overseas is that they are the strong allies of the so-called "younger" indigenous churches and frequently are bulwarks of moral and financial strength to the missionary enterprise.

The "flesh and blood" Americans whom other nations see at first hand are the ones by whom they judge our nation, Dr. Theophilus M. Taylor declared following his recent trip around the world. The moderator of the United Presbyterian Church in the U.S.A. reported that he had frequently found Americans living in "exclusive little American ghettos" in homes furnished with more gadgets and luxuries than they were ever accustomed to at home. They are among the ones, said Dr. Taylor, through whom "our nation puts its best foot forward or makes a fool of itself."

It is therefore gratifying to have evidence that the life and service of American residents overseas are immeasurably strengthened by these union churches. In them is found a quality of Christian fellowship akin to the best they know in their churches at home.

Following the institute sessions, a

(*Continued on Page* 28)

A New City by a Dam Site— A Challenge to the Churches

By FRANK S. WILLIAMS

A FEW miles from the great scar in the earth's surface that will eventually be the Glen Canyon Dam in Northern Arizona, some unusual things are going on.

In the first place, a truck leaves Flagstaff every 14 minutes around the clock and will continue to do so for the next four years in order to keep a proper flow of materials to the dam site.

And a new city is being born.

Because of the giant size of the project — Glen Canyon will be the second highest dam in the United States, soaring 700 feet above the Colorado River — 10,000 construction workers and their families will form the peak population. And when the dam is finished, some 5000 persons will remain as permanent residents.

The dam will herald one more step in the harnessing of the Colorado for man's purposes.

In the new city of Page, named in honor of John C. Page, former U. S. Reclamation Commissioner, homes, schools, churches, stores and centers for public services of all kinds will be needed.

In the meantime, a vast trailer community has become established. Some 900 families live there. Temporary rough school buildings have been whipped up to accommodate the present 800 children and the hundreds yet to arrive.

In these temporary school buildings a new church, recently formed, holds its worship and other meetings until a new church building can be erected.

The story of the church parallels that of the entire community of Page, which didn't even exist on paper a few short years ago.

The National Council of Churches was first interested in providing the kind of church which could minister to the new city of Page. So in May 1958, Dr. H. Conrad Hoyer of Chicago (Lutheran), chairman of the Council's Committee on Temporary Communities, met in Kanob, Utah, with three Methodist officials to make recommendations for the allocation of the church work in Page.

The National Council committee felt that if a denomination was ready to take responsibility for the church, that would be the better procedure. Since the Methodists have several churches in Northern Arizona and can give adequate supervision to the isolated new church, this was arranged.

Rev. H. W. Blackshear, former pastor of Calvary Methodist Church of Paris, Texas, was appointed pastor in August. Within two weeks the new pastor and

Dr. Frank S. Williams is executive secretary of the board of missions and church extension of the Southern California-Arizona Conference of The Methodist Church.

Church leaders plan for a peak population of 10,000 construction workers in the new city of Page, Arizona, site of Glen Canyon Dam. At left is Dr. H. Conrad Hoyer, chairman of the National Council's Committee on Temporary Communities.

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his wife were settled in a trailer in Page and held the first church service in the high school building at one p.m., the only place and time available.

Nineteen persons attended. Sunday school was organized the same day. There are no other existing churches within 50 miles of the dam site. Many of the workers are Navajo Indians and about half the population are Latter Day Saints.

The new church — the Community Methodist — was officially organized two months later by Dr. Fletcher Scharer, district superintendent of the Tri-State District of the Methodist Church. Thirty-four full members and 14 affiliates were recognized on that day. Seventy families are on the constituency list, representing all of the major Protestant denominations. Attendance is climbing steadily.

In the meantime the Bureau of Reclamation has assigned a two-acre site for the permanent church buildings. Plans are being prepared for the erection of the first unit by late spring. Members and other interested persons are eager to put up the first unit themselves, since many of them are skilled craftsmen.

Once again a pioneering community is rising in the West. And the church is there, ministering to the spiritual needs of its people. Even as the dam is being built on bedrock, so, too, the lives of the people will be built on firm religious foundations.

Latin America

(*Continued from page* 9)

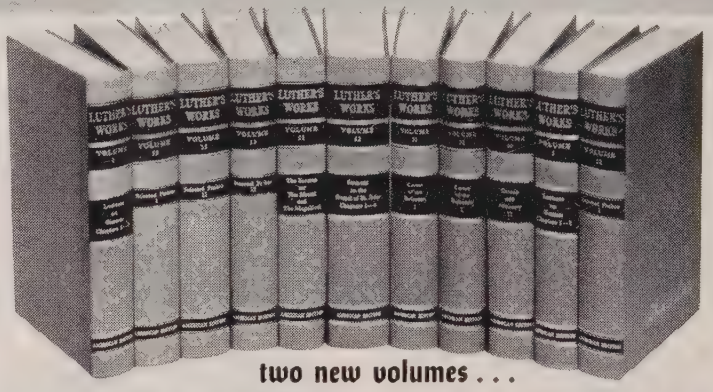
ing water must be clean, and that flies carry disease.

The churches want them to contribute by following a new diet plan, learning new recipes and adopting new rules for health and hygiene. Indeed, many have already set aside money to cover the salary of a health worker. Some have even set up clinics. But one important link must be found to make possible a chain reaction throughout Chile. Church World Service (or Lutheran World Relief, which shares in the Chile program as of January 1959) must provide a health expert at the central office in Santiago to train the local workers and coordinate their work.

The Chilean churches also hope soon to start a pilot project in self-help housing with loan funds provided by CWS. Families will make their own bricks and build their own houses, repaying in instalments of $4.00 a month a $520 loan to cover materials, gas, water and heat.

In Ecuador, the man who directs the ICA Mission told me, "Relief programs are harmful. These people need to be taught skills, especially in agriculture, and to feel responsible for earning a livelihood. They need health and hygiene training and encouragement to develop social welfare services. If only people in the States would realize that all the money they spend in 'give-away' programs would be far better used in pilot training projects, where its value could be multiplied over and over again! I often wish I could go around to those people, all those women's groups which are eager to send food and clothing, and tell them so myself."

Yet even he did not dispute the rightness of feeding disaster victims, the old, the children and the sick. It is when we think of the others, the many millions who have always been cold and hungry, that we face his challenge. Will we resist the easy satisfaction of sending only relief, especially when that relief is a "bargain"? Will we make the hard decision to stake all on self-help in any case where we are convinced that $100 worth of tools and technical advice are worth more than $1,000 worth of food? Will we trust that the tools and skills will bear fruit a thousandfold and thus become a richer and more lasting "bargain"? Above all, is our love great enough to seek first a man's spiritual well-being, his self-respect and independence even as we give him help? The eager young churches of Latin America believe it is.



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Duty of the Churches

(*Continued from page 6*)

Mosaic law and the sex standards of the Gospel.

Extending this Biblical mandate to the churches in our own time, he said, impels them to "teach and enlighten the conscience of our own generation on the life and death issues of our time.

"If we are silent in these areas, we are not keeping faith with the Scriptures, whether with the prophets and the lawgivers, or Christ and the Apostles in the New Testament."

The only formal action taken upon the Cleveland World Order Study Conference report was a unanimous vote "to receive and transmit" it to the Council's Department of International Affairs, sponsor of the conference, according to regular Board procedure.

This was carried on a motion by Dr. Ray Gibbons, director of the Congregational Christian Churches' Council for Social Action.

In discussing the Hartford Appeal many members took the floor. All supported the right and duty of the churches, as of the citizenry at large, to express judgments without exposure to attacks upon motive or integrity.

On the China question, Ernest A. Gross said he had invited Mr. George Yeh, Ambassador of Nationalist China to Washington, and Dr. T. F. Tsiang, Nationalist Chinese delegate to the United Nations, to meet with the Department of International Affairs for "full and frank discussion." The department will "profit greatly" from talks with these "two most able diplomats," with whom he has had long and friendly relationships, said Gross, chairman of the department and onetime U. S. delegate to the U. N.

Among Board members commenting on the various issues raised by the Cleveland Conference report and points relating to the Hartford Appeal were:

Charles C. Parlin, New York attorney and vice-chairman of the Board, who presented the Hartford Appeal for Board action — "We make no claim for infallibility. We are merely putting on the record a statement embodying principles. We are espousing rights and freedoms which belong to all men."

Dr. James E. Wagner, president of the Evangelical and Reformed Church (co-president of the United Church of Christ) — "I pledge my word as a Christian gentleman that delegates (to the Cleveland Conference) from my communion were chosen specifically because of their varying points of view." While stating that he personally did not favor U. S. recognition of mainland China "at the present time," Dr. Wagner added: "It is the maximum of effrontery for anyone to raise questions about the people who sat down as delegates and did some Christian thinking on public issues."

Rabbi Abraham J. Feldman, Congregation Beth Israel of Hartford, immediate past-president of the Synagogue Council of America and lecturer on Old Testament at Hartford Theological Seminary, spoke as a fraternal visitor: "The National Council of Churches suffers from the same type of attacks which we are often called upon to endure. Out of such attacks, however, you will grow stronger and better known to the world for your forthright attitudes."

Rev. Gabor Csordas, New York, representing the Hungarian Reformed Church in America, urged the Board to remember that "at least ten million of our brethren are literally in prison behind the Iron Curtain in Hungary. The Hungarian church is in full agreement with the strong statement (against China recognition) of the U. S. State Department."

The Board paused in its deliberations to send to Secretary of State John Foster Dulles a message of warm friendship and appreciation of his contribution to the churches' work in international affairs. In a moving prayer, Dr. Eugene Carson

(*Continued on page 28*)

Christian Friends
Monday, May 4
Read Deuteronomy 19:14-20 or Galatians 5:13-18
Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance. (Deuteronomy 19:14.)
On the great plains of the Midwest we use iron rods driven deep into the ground to mark established survey points, and corners of property to mark established survey corners with blossom wire and wreaths.
When it becomes necessary to move our property lines, we find sometimes that our iron landmarks have been neglected so long and covered so deep that they are lost. It is then necessary to have our property surveyed again to find our landmarks.
We have also inherited religious and moral landmarks such as honesty, virtue, prayer, Bible reading, tithing, public and private worship. But these landmarks, so vital to us have become lost in some homes by neglect or compromise.
These landmarks we must increasingly preserve in our lives and set deep in the hearts of our children. Only so will they possess the blessings of their rightful inheritance and give God rightful honor and service.
PRAYER: O Lord, we thank Thee for the great truths that have been preserved and kept for us through Thy Word and leadership. We are grateful for the strength and courage of our forefathers in the faith. Help us to stand true and serve Thee in our home and community. For Jesus' sake. Amen.
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Blake, former National Council president, paid tribute to Mr. Dulles' personal gifts.

Mr. Dulles, the principal speaker at the Cleveland Conference, served as chairman of the Commission on a Just and Durable Peace of the former Federal Council of Churches and helped establish the Commission of the Churches on International Affairs of the World Council of Churches.

In another action, the Board urged Congress to repeal the non-communist affidavit and loyalty oath provisions of the National Defense Education Act. These required students to affirm that they do not support subversive organizations and to take an oath pledging allegiance to the U. S. before they may participate in the loan or fellowship programs provided by the legislation.

The Board made clear that its chief objection springs from a religious standpoint: "Our commitment to the God whose service is perfect freedom, a commitment solemnly expressed in the Declaration of Independence."

"We believe that His service, and that of our country, is best performed by free students engaged in a free search for truth in a free university," the pronouncement said. "The required affidavit is incompatible with the true freedom implied in this commitment."

The Board adopted two resolutions urging: extension of minimum-wage laws, federal and state, to protect all workers; and that Christians "sign and make public covenants which commit them to support open-occupancy housing in their neighborhoods," regardless of race.

On the minimum wage matter, the Board pointed out that such legislation was "necessary for the maintenance of health and decency for family living today." It further authorized its representatives to testify at legislative hearings in support of extending such legislation to all economic groups not now covered.

A four-member panel of experts discussed ethical issues involved in peaceful uses of nuclear energy.

The Board set its next meeting for June 3 and 4 in Seattle, Washington. It will be the Board's first session in the Northwest.

From the Mailbag

"The January issue of OUTLOOK has just come to my desk, and I wanted to let you and your staff know that I think it is one of the best issues you have put out.

"The layout is unusually effective. But the thing that really impresses me is the variety of stories relevant to our ecumenical work. This is the sort of material that is of great help to me and, I am sure, others in the field."

Hubert Elliott, Executive Secretary
Dept. of Public Relations
Protestant Council of New York

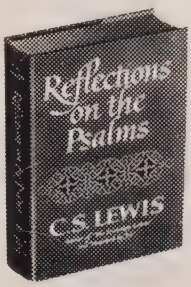
Overseas Churchmen

(*Continued from page* 24)

group of us got together to ask ourselves: "Where do we go from here?"

All agreed that other denominations and agencies should be encouraged to sponsor similar programs of orientation and Dr. Barstow recommended that the Department of the Laity of the World Council of Churches should be kept informed of such plans and progress. It was also agreed that in addition to these institutes on overseas churchmanship, there is a need for literature providing the information needed by laymen who are not able to attend such programs before going abroad. Future interdenominational meetings of those concerned in this pioneer venture could provide carefully worked out studies broadening into a nation-wide network of institutes on overseas churchmanship for millions of Americans about to undertake assignments abroad.

For Lenten reading, for Easter giving...



Reflections on the Psalms

by C. S. Lewis, *author of* The Screwtape Letters, Surprised By Joy, Till We Have Faces, *etc.*

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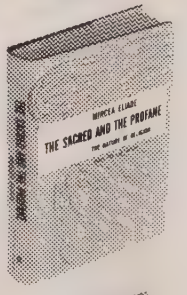
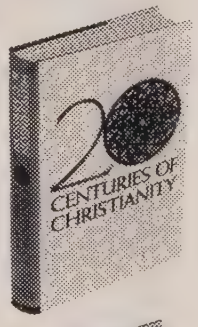


The Sacred and the Profane

by Mircea Eliade, *member of the Federated Theological Faculty, University of Chicago*

A brilliant interpretation of the meaning of the sacred and the secular in human life from primitive to twentieth century man. "To read the book is a rare pleasure, for it combines delight yielded by form of expression and instruction coming from originality and freshness of vision. In all these respects the book is a masterpiece." — DR. JAMES LUTHER ADAMS, *Professor of Christian Ethics, Harvard Divinity School* $4.50



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by Paul Hutchinson, *former editor of* Christian Century *and* ***Winfred E. Garrison,*** *Chairman of the Department of Philosophy and Religion, University of Houston, Texas; formerly literary editor of* Christian Century

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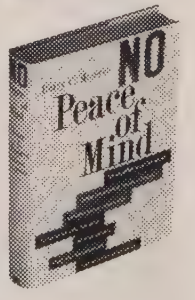

No Peace of Mind

by Harry C. Meserve, *executive with the Rockefeller Brothers Fund, formerly minister of the First Unitarian Church of San Francisco*

"This book ought to be deeply effective as a restorer of genuine religion." — HARRY A. OVERSTREET

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"Discusses helpfully the uses of anxiety, the value of prayer, and the role of love and service in the achievement of mental health . . . We gladly recommend this book."—*Friends Journal* $3.75

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BOOKS

The Surge of Piety in America

By A. Roy Eckhardt, Association Press, New York, $3.50.

"Religion has come into vogue. It is very much at home among Americans. All this is obvious. But why the vogue?" A systematic answer is given by the author, a Methodist minister and professor of religion at Lehigh University.

Actually the answer "involves us in extremely difficult questions," he writes. Of the official reports of church statistics only two conclusions can be drawn: "Church statistics are notoriously unreliable"; and "there has been a tendency toward increasing institutionalization in American religion."

"We should hardly say that a great 'religious revival' has been under way in the United States. The most that can be asserted, with the support of many competent observers, is that we have witnessed a manifest upsurge of *interest* in religion."

No attempt is made in "dealing with my 'main direction' of contemporay American religion as a whole." "Emphasis will fall on description and appraisal of certain popular forms of religion, of which Norman Vincent Peale and Billy Graham are conspicuous representatives." Professor Eckhardt also quotes with approval Will Herberg's generalization concerning "the curious but evident paradox of accelerating secularism amidst mounting religiosity in American life."

What we are witnessing among the American people is a surge of "folk religion" with a number of streams or manifestations: "the cult of reassurance," the revival of the mass revival, the identification of religion with libertarianism in economics (Christianity supports the free market), a close linkage of religion with national self-interest, and religious support of social conformity. These are analyzed and appraised with perspective, but Professor Eckhardt is plainly a critic who concludes that these tendencies are not in accord with great historic Christianity.

He closes with a long chapter, written in humility, "In Search of a Christian Stand." A Christian critic of human movements must be ready "to be subjected to the same judgment and to the

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HAZEN G. WERNER, a bishop in The Methodist Church, has held several official positions that indicate his church's regard for his interest in the Christian family. He is also the author of several books and articles in this field.

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same standards of morality and faith that he applies to his fellows." Many of the recent signs of religious interest should be welcomed. "God may be using the upsurge of religion for his own purposes . . . No one can very well deny that there is a certain seeking for God in these popular forms of religion."

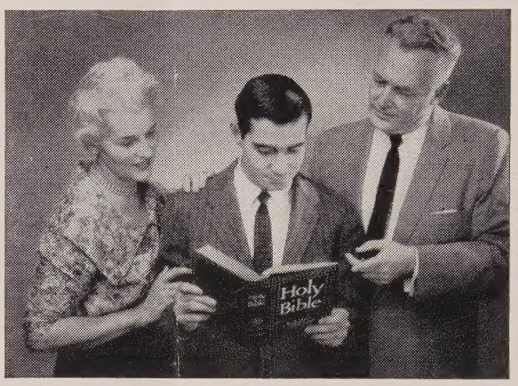
In the current surge, "the instrumentality of Christian social action" is generally "cut off." And social action need not mean devotion to utopian ideals. "Loyalty to the whole gospel is a preventive of simplification and, consequently, of irony in religion."

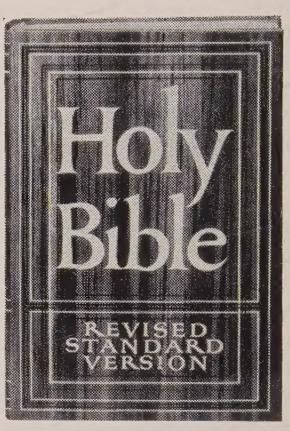
"The Christian gospel in its wholeness permits of no separation of mercy from judgment, or love from wrath." Jesus does not "spare the disciple uncertainty." "The final cause or the center of all value in this world is not man but God . . ."

Critics of the surge of piety can be brought, with those of the popular movements, "with saints, martyrs, and an uncounted company of souls into the fellowship of an incredible democracy." "Its foundation is the living God, who lays down his life for every member."

BENSON Y. LANDIS

This Easter . . .





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he Baptist Hymnal

Convention Press, Nashville, Tenn., 1956.

This is not just another hymnal. It is milestone in the development of ymnody among the Southern Baptist hurches. It is one of the results of a rong and ably managed movement mong these churches to enrich their usical life.

This particular book is noteworthy in at it brings the hymnody of the South- rn Baptist churches much closer to that f other major denominations in Amer- a.

Of the 505 hymns in the *Baptist ymnal,* 267 are in the *Brethren Hym- al* of 1951; 260 in the *Methodist Hym- l* of 1935; 242 in the *Hymnbook Presbyterian*) of 1955; 240 in the *vangelical United Brethren Hymnal* 1957; 227 in the *Mennonite Hymnary* 1940; 196 in the *Hymnal (Presby- ian)* of 1933; 195 in the *Evangelical d Reformed Hymnal* of 1941, and 2 in the *Episcopal Hymnal* of 1940. e hundred hymns are common to all e hymnals.

A comparison with the Boardman ymnal of 1940, which has been and ll is in wide use in Southern Baptist urches, shows that approximately o-fifths of the hymns do not appear the Baptist Hymnal. They have been placed by 176 hymns and hymnic re- onses that this reviewer would classify "standard," and by 67 gospel hymns higher quality than those they re- aced. The result is a book well adapt- to the usage of the Southern Baptist urches, and yet one which comes oser in hymnic content to other urches in America.

Three of the *Ten New Bible Hymns* blished by the Hymn Society of Amer- in 1952 are included in the hymnal, as well as one of the *Eleven Ecumenical Hymns* of 1954.

Those in charge of the preparation and publication of this book may well be proud of the result.

DEANE EDWARDS

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By HOLMES ROLSTON. Revised edition. John Knox Press, Richmond, Va. $1.00 (paper).

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With its publication in 1946, it met with instant success, and for good reason. Despite the tremendous wealth of promotional materials in the field of stewardship, there was a lack of serious scholarly writing.

For a decade, the book stood alone. Then, in 1956, Dr. T. A. Kantonen, Professor of Systematic Theology at Hamma Divinity School, Springfield, Ohio, brought out his *A Theology for Christian Stewardship.* The latter work deals with stewardship from a systematic-theological point of view.

Now Dr. Rolston has revised his work, brought it up to date, and extensively rewritten his chapter on stewardship in the teachings of Jesus. We have, therefore, a highly useful volume which is a "must" for all pastors, financial officers in the local church, Every-Member-Canvass directors and serious-minded church school teachers and officers. Six printings were required between 1946 and 1956. Every indication is that this book will continue to serve in the second decade as well as it did during the first.

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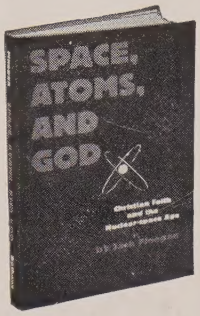

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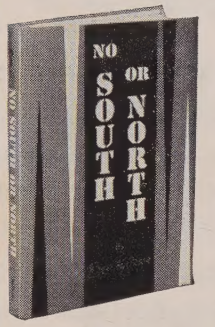

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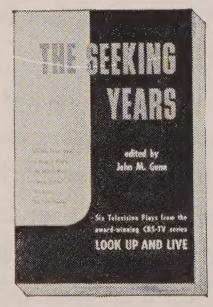

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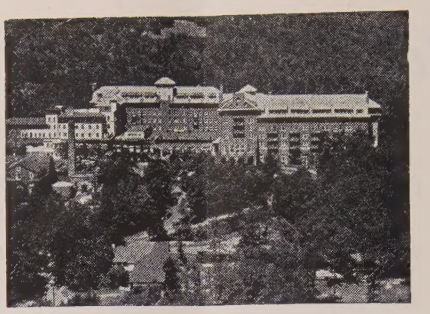

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